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The Canadian Jewish news

An independent community newspaper serving as a forum for diverse viewpoints

Friday, October 15, 1971 — 26 Tishrei 5732 — 15¢

SOVIET JEWS WIRE, WRITE TO TRUDEAU FOR HELP

Recent, direct communications between Canadian Jews and their relatives living in the Soviet Union disclosed that an effort has recently been made by Soviet citizens, eager to emigrate to Israel, to communicate with Prime Minister Trudeau.

Evidently aware that Soviet premier Kosygin would be visiting Canada in the near future, a group of Moscow Jews have cabled the following message to Trudeau:

" We as Jews applying for permission to leave for Israel ask you one of the most noble men of our time once more to raise your voice in defense of our rights to live in our national home.

Valentin Proskov, Aaron Hessin, Samuel Shvartzman, Aaron Lisiansky, Lazar Lubarsky, Yuli Medelman, Pavel Goldshtein, Gabriel Shapira, Israel Sievasinsky, Lubov Kozakova, Jan Nagier."

Unfortunately, enquiries reveal that Canada's prime minister has not yet received the cable, although it was sent last week.

Similarly, a letter written by Aaron Hessin, one of the cable signatories, to Trudeau has also failed to arrive. The letter reads:

"Dear Mr. Prime Minister:

Despair forces me, a Jew living within the territory of Soviet Russia to address you.

The Soviet government has rejected my application to leave for the State of Israel which I consider my historic homeland and where my relatives are living. During your visit to Moscow you, Mr. Prime Minister, met with the head of government of the USSR Nikolai Podgorny. With the deepest gratitude we received a report that at the meeting you brought up the question of Jews wishing to go to Israel for permanent residence. According to the information agency the head of the Soviet government told him that the Soviet government is not preventing those Jews from leaving who

1. **are not in the service of Soviet arms**
2. **are not bound with the secrets of the country**
3. **are not under judicial investigation**

The same announcement was made by the Minister of the Interior of the USSR Nikolai Shelekhov during a discussion with a group of Jews. But, if so, why has the Soviet government stubbornly rejected over a five month period the application for departure of my 65 year old mother and of myself, a 35 year old technician, the employee of a puppet theatre. With that question I appealed many times to the head of the department of visas and permits in Moscow and to the Ministry of the Interior but I received no answer.

Therefore, Mr. Prime Minister, as head of the government of a free country who is deservedly held in great respect within the international arena I appeal to you to help me. God bless you.

Sincerely, Aaron Hessin
Paliarnaya 22 apt 97
Moscow I-221 USSR."

Mitchell Sharp, secretary of state for external affairs has assured the CJN that the Prime Minister intends to pursue with Premier Kosygin, on humanitarian grounds, the enquiries made last May during his visit to the Soviet Union concerning immigration of Soviet Jews to Israel.

Walter Tarnopolsky

Student editor apologizes to Dean Tarnopolsky for "anti-Semitism allegation"

by Sol I. Littman

"This is Andy Michalski calling. I am the editor of Excalibur, the York University student newspaper. I suppose you have seen our most recent issue. It seems I'm in quite a jackpot over the Tarnopolsky matter and I wonder if I could discuss it with you."

It was about 8 p.m. on Sunday, Oct. 10 and I had just finished a late dinner at home. As it happened I had, indeed, seen the October 7 edition of Excalibur and had studied it with great care because its full front page was devoted to a surprising story which alleged that opposition was mounting to the appointment of Windsor law school dean Walter Tarnopolsky as academic affairs vice president at York University and additionally alleged that dean Tarnopolsky had anti-Semitic prejudices and preferred hiring of Americans over Canadians at the University of Windsor.

The Excalibur story, which was written under Andy Michalski's byline, quoted ex-Windsor law professor Sy Langer to the effect that Tarnopolsky was "a symbol of the most blind indifference and complicity in regard to the Americanization of Canadian faculties."

The accusation of anti-Semitism was attributed to an unidentified second year Jewish student who had been failed by the Windsor faculty, and to Professor Hugh Silverman, Q.C., who teaches law at Windsor and serves as a part-time assistant crown attorney.

"Why do you want to discuss it with me?" I asked Michalski.

"Because your name was suggested by both sides," the student editor replied. "Both Sy Langer and some friends of Tarnopolsky suggested that you would be the best person with whom to discuss the allegations of anti-Semitism; that you would be able to assess the 'evidence' objectively."

Michalski then asked whether I had seen the various documents mentioned in the story. I told him that I had and that I had spoken at length, the previous day, to Langer and a day or two earlier to Tarnopolsky and Silverman. In my possession there were also photo copies of a letter sent by Silverman to Dean G. LeDain of York University Law School and a letter signed by Elliott Musicar, Chairman of the York Jewish Student Federation, dated October 7 and 8 respectively. I invited Michalski to visit me at home and review both his article and the letters.

An hour later, Michalski, a tall, black bearded youth in a skimpy leather jacket and battered brown shoes, was seated in my living room. He looked rather sad and was given to shaking his head ruefully as he explained the genesis of the front page story and his doubts about the accuracy of its contents.

He stated that he had been given the "anti-American bit" by Langer and the anti-Semitism theme by Les Cohen, the unidentified second year student mentioned in the article. Michalski claimed that he was deeply opposed to anti-Semitism out of his own set of humanitarian convictions and that this may have influenced his judgment. He had tried to do a responsible, professional job on the story and carefully weigh the evidence, but now he was no longer sure of himself and wanted some person, experienced in these matters, to help him evaluate the facts.

Together, we went over the documents. The letter of the Jewish student Federation stated,

" . . . the student executive board was not only surprised but angered over the fact that our Federation had been publicized as having called an emergency meeting to discuss the hiring of Mr. Tarnopolsky . . . the comment made to Excalibur did not issue from the Federation office . . . the Federation was not involved in discussion about taking action over alleged anti-Semitic charges levelled at Mr. Tarnopolsky . . ." In other words, the York Jewish Student Federation had made no charge, held no meeting and was disassociating itself from the issue.

Similarly, in the letter from Silverman to LeDain the Windsor Q.C. states, "I can unequivocally state that Dean Walter Tarnopolsky is not anti-Semitic and in fact is opposed to any such manifestations, as, for example, when an incident happened with me in my first year of teaching here which may have had some anti-Semitic overtones, it was Dean Tarnopolsky who took the matter in hand and squelched the incident and made it clear to everybody that he would not stand for anything like that."

Silverman continues in his letter to deny that Langer's failure to have his contract at Windsor renewed, or the failure of some Jewish students to get their year could be attributed to anti-Semitism.

"I am shocked," writes Silverman, "that anybody might stoop so low as to suggest that my friend Walter Tarnopolsky has any religious, racial or ethnic prejudices."

Michalski then agreed that the detailed description of failures, appeals, reviews and percentages offered as 'evidence' of anti-Semitism against Jewish students just didn't hold up. In essence the failure rate of Jewish students was in proportion to the percentage of Jews enrolled in the Windsor law school. Further, the decision to pass or fail students was not a private decision of the dean but involved the whole faculty.

"Would you care to make a statement to The Canadian Jewish News on the issue you raised regarding Tarnopolsky?" I ask Michalski.

"I guess I might as well," he answered. "You can say in The Canadian Jewish News that we are going to print a front page box in the next issue of Excalibur saying that we were basically misled. We will say that we have no evidence of any overt, specific anti-Semitism on the part of Tarnopolsky. It was strictly an error in professional judgment on the part of the editor. No words can express our regret over the damages we have inadvertently inflicted."

in this issue

- **Torchlight parade marks Simchat Torah demonstration in Toronto's Nathan Phillips Square - Page 3.**
- **Uncle Eliezer talks back to his nephew and tells him what is really doing in Congress-UJWF controversy - Page 4.**
- **One of Kosygin's objectives in speaking to Canadian leaders will be to isolate Israel - Page 5.**
- **New Jewish high school offers radical program of studies - Page 8.**
- **Zulu chief attacks anti-Jewish discrimination and deplores racialism as one of greatest tragedies - Page 12.**

Rogers urges interim canal pact without overall agreement

UNITED NATIONS, NEW YORK (JCNS) - William Rogers, the American Secretary of State, told the United Nations General Assembly recently that following the two major steps to achieve peace in the Middle East already taken - Resolution 242 and the ceasefire - a "third major step is needed." This, he said, was an interim Suez Canal agreement.

He thus offered nothing new to the UN nor, apparently, to Abba Eban, the Israeli foreign minister, when they met later in the day. If anything, according to sources close to the Israelis, Rogers' speech and his hour long talk with Eban were a step backwards from the attitude the secretary of state had shown earlier in the year during his visit to Israel. Then he praised Israel's "positive contribution" and "positive attitude" towards peace efforts. Today he showed a bland even-handedness which was apparently painful to the Israelis.

Concrete ideas

Rogers outlined six "concrete and specific ideas" which, "given the willingness and good intentions of both sides," would, he said, become the basis for a breakthrough.

First, the relationship between an interim agreement and an overall settlement. A Suez settlement, Rogers said, was "merely a step towards complete and full implementation of Resolution 242 within a reasonable period of time and not an end in itself." Neither side could "realistically expect to achieve, as part of an interim settlement, complete agreement on terms and conditions which will have to be worked out by negotiations under Gunnar Jarring."

This is one point on which Israel is most definite: she sees an interim agreement precisely as an end in itself and cannot and must not be considered within the context of Resolution 242. Any withdrawal will have no bearing on an eventual withdrawal by Israel to "secure and guaranteed" borders, as en-

(cont'd on page 10)

World religions course guidelines

by Ben Gailor

Religious leaders, educators, and parents across Ontario are now looking at the World Religions program, which has been offered to school boards by the Department of Education in recent days.

So far, there has been little comment or reaction to the recommendation, that the five great religions be studied in a the senior division. Education Minister Robert Welch stressed in a statament, that the guidelines, covering Hinduism, Buddhism, Judaism, Christianity, and Islam, "are a preliminary document," and "all courses developed within them must be considered experimental. A course must first be endorsed by the local school board and then sent to the Department of Education for approval."

For all the great religions, the department expects the examination of religious tradition, "including religious objects, art, rituals, costume, architecture, and music."

In general terms, the government suggests visits to churches, synagogues and mosques, for high school students taking the

(cont'd on page 9)

Moroccan Jews face adjustment problems

by Ben Gallob

The 10,000 Moroccan Jews who have settled in Montreal since 1956 have been forced to struggle with a uniquely painful range of problems covering almost every aspect of their lives as citizens, breadwinners, parents and Jews, according to an analysis in a student publication.

Their difficulties have been described in **Strobe**, published by the Hillel Students Society at McGill University. The report, a year long research project prepared by Naomi Alboim, Anne Hertz, Marilyn Leitman and Debbie Littman, noted that the newcomers are French-speaking Sephardic Jews in an English language Ashkenazi Jewish community which has to a large degree identified itself "with Anglophone interests" in the widening social and political conflict between English and French in Quebec.

Strobe reporters declared that Canada had been one of several options open to Jews wishing to leave Morocco. Some 270,000 out of a total Jewish population of 300,000 have done so since 1948, the year of Israel's rebirth. Lower-class Moroccan Jews have tended to migrate to Israel. Those with a higher level of education and professional status, described as middle-class Jews with financial security and social acceptance, who owned land and other "immovable assets," chose to stay in Morocco. The lower middle-class Moroccan Jews, those with some skills and some education, opted for Canada, partly because they felt they would be free from religious persecution there and partly because various forms of help are provided by the Canadian Jewish community, particularly by the Jewish Immigrant Aid Services.

Montreal was chosen specifically because the Moroccan Jews felt their chances to get jobs would be better in a French-speaking city, according to the researchers' report. What happened in fact was that the transition from Moroccan to Canadian conditions often resulted in a steep drop in the living standards of the newcomers. In Morocco, a country of much illiteracy, the often bilingual Jews were qualified for white collar jobs. In Canada, those qualifications have often proved to be inadequate. Language problems or unacceptable professional degrees forced many of the Jewish emigres to accept employment at a much lower income level.

Disorientation has often been one result of such job displacement. When a Jew accustomed to middle class status in Morocco suddenly became a poor man in Montreal, he found he not only could no longer afford the amenities he had enjoyed in Morocco but that he also was dependent on social agencies to provide many necessities. A dramatic illustration of the impact of that painful transition was reported by a teacher in a French-language day school in Montreal. During the first few months of the school's operation with many pupils from Moroccan Jewish homes, stealing was rampant. Chil-

(cont'd on page 10)

Organizations and People

what's new . . .

by Miriam Herman

Something new in fashion shows and a first for the National Council of Jewish Women, Toronto section, is their "second-hand Rose" fashion show to be held on Sunday, Oct. 17, at the Westway Hotel, 2810 Dundas St. W., across the road from their Thrift Shop. The fashions, including couturier originals and up-to-date pant suits will be modelled by the members (5 from the Creative Living over-65 group), husbands and children. The show items, plus many others, will be on sale after the showing and on the following day.

* * * * * *

B'nai B'rith will open its five-day triennial convention in Philadelphia on Oct. 13. The convention brings together delegates from the United States, Canada and 38 other countries of the free world. Heading the delegation from District 22 which represents the units of the organization in eastern Canada will be Harry Pachter, current president of the district.

* * * * * *

Jewish brides and grooms are invited to join in a series of discussions for young people approaching marriage, sponsored by Shaarei Tefillah Congregation, Bathurst St. The sessions will be held on Wednesdays from Oct. 20 to Nov. 10 at 8:15 p.m. at the synagogue except for one afternoon meeting on Sunday, Oct. 31 at 1:30, which will be at the Koschinsky Building, on Sheppard Ave. W. Dr. Yehudi P. Shields is to be the moderator. He can be reached at 535-3164 for further information.

* * * * * *

Spotted on some of the mail coming into our office is an attention-getting red stamp with the words **Protest Oppression of Soviet Jewry** boldly printed at the bottom. The stamp is issued by the New York based Students' Struggle for Soviet Jewry, the first student group to become involved in the protest movement seven years ago. It is a unique way of underlining the issue of Soviet Jewry.

* * * * * *

Sunday, Oct. 24 is the date for the Reshon chapter of ORT's indoor water ballet and tea. The sunken swimming pool in the home of Irving and Dorothy Shoichet will be the setting for this unusual fund-raising event. The Leaside Synchronized Swimming Club and Ontario Team Champions will perform throughout the afternoon. Guests will be seated in an adjoining family room overlooking the pool. Of course, tea will be served. For further information you may contact the chapter's president Ida Lipson at 633-8691.

* * * * * *

What Price Beauty? is the title of the Women's Auxiliary of the New Mount Sinai Hospital's 1971 health lecture series. The first of two sessions will take place on Wed., Oct. 27 in the hospital auditorium. A complimentary lunch will be served at 12:45 p.m. to be followed by the lecture at 1:30. The topic **The Face Beautiful** will be discussed by a panel consisting of Drs. Mitchel Tanz, Leo Sussman, Howard Book and Marvin Lester.

* * * * * *

The Sinai Service Group will hold their annual tea at the penthouse apartment of Mrs. Max Sharp, 2515 Bathurst St., on Sun., Oct. 17. All proceeds will be presented to the Canadian Cancer Society for cancer research.

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A reminder about adult education courses - The Beth Tzedec College of Jewish Studies opened the 1971-72 series with a student-faculty symposium on Sept. 27. For information regarding the Monday and Wesnesday evening courses the phone number to call is 787-0381.

The Academy of Judaism, sponsored by the Canadian Council of Liberal Congregations will begin on Monday, Oct. 18. The eight sessions, to be held on consecutive Mondays through to Dec. 6 will be held at Holy Blossom Temple. All lectures will commence at 8:30 p.m.

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On Sun., Oct. 17 at 7:30 p.m. the Metro Male Police Choir will entertain the residents and patients of Baycrest Centre for Geriatric Care. Former Mayor Nathan Phillips will thank the choir on behalf of the audience.

. . . about people

Mayor William Dennison

Mayor William Dennison is to be honored at a testimonial dinner at the Inn on the Park in February. About 1,000 people are expected to attend the banquet which is being arranged by the Canadian Friends of Histadrut. Funds raised from the $50 a plate affair will be used to build the William Dennison Health Center in Kfar Saba, Israel. Patrons of the dinner include Ontario Lieutenant Governor William Macdonald, who has been named honorary patron, Premier William Davis, Liberal leader Robert Nixon and New Democratic Party leaders David and Stephen Lewis.

* * * * * *

Mr. Avraham Harman, President of the Hebrew University of Jerusalem and former Israeli ambassador to the United States, visited Toronto for four days this past weekend with his wife, Mrs. Zena Harman. While in the city he met with Dr. Charles H. Best, co-discoverer of insulin.

* * * * * *

Rabbi W. Gunther Plaut, Holy Blossom Temple has been elected to the Theology Committee of the Central Conference of American Rabbis representing 1,100 reform rabbis throughout the world. The committee develops programs of study which deal with Jewish thought, philosophy and religion and explores current writings and developments in these areas.

* * * * * *

A Torontonian in Israel, **Arthur Grant** teaches high school English and acts as group advisor at the Ben Shemin Agricultural School in Lod, Israel. At present in town for a short visit with his parents, Mr. and Mrs. Norman Grant, Arthur says that after furthering his education - he is a graduate in Near Eastern studies at the U of T - he hopes to make Israel his permanent home.

* * * * * *

Another Torontonian making his mark in Israel is **Alan David Rubin** who recently received a Masters of Business Administration degree from the Hebrew University. He is the son of Mr. and Mrs. Alex J. Rubin.

* * * * * *

A note about an Israeli in Toronto - **Kesso Eloul** will be sculpture-in-residence at Seneca College from May 1 to August 31. Seneca is the first of Ontario's 20 colleges of Applied Arts and Technology to appoint sculptors-in-residence who will work in a studio in the college. Mr. Eloul had been artist-in-residence at the University of Toronto School of Architecture in 1969.

* * * * * *

Rabbi and Mrs. David Monson have become grandparents for the first time. Their granddaughter Batya Miriam was born on Sept. 27. Their daughter is Mrs. Kenneth Waldman of New York.

* * * * * *

Cantor Harold Klein of Beth Emeth Bais Yehuda Synagogue was a special guest of honor at Baycrest Centre on Thursday, Sept. 23. Cantor Klein, who is president of the Cantorial Association, had participated with the residents in a special program of cantorial and Yiddish selections devoted to the High Holidays.

Aliyah Director Col. Yaacov Kaplan

October declared Aliyah month

The month of October has been declared Aliyah Month in all of Ontario.

A large part of the Jewish community is neither well acquainted with the possibilities for immigration to Israel nor with the fact that an office responsible for Aliyah exists in Toronto. The month of October, this year, is being used to drive home the message that there is a place where potential immigrants can inquire and that many different and generous programs including housing, employment, education and pilot trips are available.

In the 50 years between 1917 and 1967 some 18,000 immigrants came from Canada and the United States to Israel to make it their home. In the few years since 1967, however, the number of immigrants from the United States and Canada has reached almost 30,000.

In the same way that quantity has risen, so has the quality of the individual oleh (immigrant). For instance, in the past year over 300 people from Toronto, mostly young couples and families of three or four children, moved permanently to Israel. For Toronto, these numbers are unprecedented. These immigrants included professors from the University of Toronto, York University, and the University of Western Ontario, doctors, psychologists and engineers. It can equally be said that Toronto has never had such a high quality Aliyah.

The Israel Aliyah Center is willing to supply to those interested, brochures outlining the various programs and arrangements available to the new immigrant in his first steps.

Those interested can drop by the Israel Aliyah Center at 788 Marlee Ave. or by phoning 781-4660 or 781-4353 to receive detailed material.

brides and grooms

Announcement of the engagement of Allyson Shime to Russel Neil Dickler has been made by the parents of the bride-elect, Mr. and Mrs. Harry Shime. Mr. Dickler is the son of Mr. and Mrs. Irvine P. Dickler. He is a post-graduate student in psychology at York University.

A December wedding is planned.

* * * * * *

Mr. and Mrs. Gordon Winthrope have recently announced the engagement of their daughter Serry Lunne to Michael Frederic Firestone, son of Mr. and Mrs. Harry Firestone. The couple are both attending York University where Miss Winthrope is a bachelor of arts student. Her fiance is studying for a masters degree in business administration.

The wedding will take place in June at Holy Blossom Temple followed by a reception at the Inn on the Park.

* * * * * *

A December wedding is planned for Margot Snow and Irving Feferman. Miss Snow, the daughter of Mr. and Mrs. Ralph Snow, is attending the graduate school of social work at the University of Toronto. The groom is in his final year of medicine at U. of T. He is the son of Mr. and Mrs. Sol Pfeferman.

* * * * * *

Mr. and Mrs. Samuel Rubenstein are pleased to announce the engagement of their daughter, Arlene, to Jeffrey Nisker, son of Mr. and Mrs. Mac Nisker.

Miss Rubenstein is a second year student at the University of Toronto. Her finance is also attending the University of Toronto where he is in his second year at the school of medicine.

The wedding will take place in June at the Beth Tzedec Synagogue.

International seminar planned by CUJS

Menachem Kellner, newly appointed Secretary General of the Canadian Union of Jewish Students, dropped by the office the other day. Blonde, bearded and earnest he speaks with quiet confidence. He brings strong qualifications to his task both as a student and as a Jew. His Judaic studies go back to the time when his father, a rabbi, was principal of the Hebrew day school in his home town of St. Louis, Missouri. Before becoming a Ph.D. candidate in philosophy at Washington University there, he had studied at the Hebrew University and the Yeshiva Merkaz Harav in Jerusalem.

Mr. Kellner explained that the Canadian Union of Jewish Students is actually a network of campus-based organizations across the country, with two primary aims - to maintain contact with each other, especially in the west where there is a feeling of isolation and to help with Jewish student programming on the various campuses.

On the horizon is a bilingual international Jewish student seminar to take place in Ottawa in December. Students from France, Central and South America, Canada and the United States will be involved. The seminar theme, **Redemption of Captives (Pidyon Shivuyim)** harks back to the Halacha - which states that if a Jew is unjustly imprisoned or held captive the entire Jewish community is obligated to free him. The theme will be dealt with under the headings of Soviet Jewry and Jews in Arab countries. A third theme, the alienation of North American and European Jewish students is also included. "They are captives of their own alienation from Judaism," Kellner stated.

Menachem Kellner

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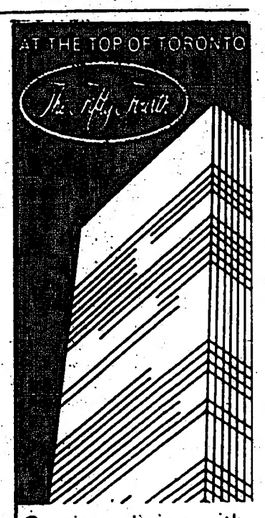

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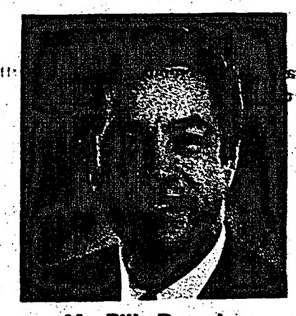

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Ukrainian-Jewish cooperation urged

Greater co-operation between the Ukranian and Jewish communities in Canada was urged by Robert Maksymec, president of the Ukranian Canadian Committee at a meeting sponsored by the Middle East Forum last Wednesday night, Oct. 6.

Speaking to an audience of about 30 people, Mr. Maksymec claimed that the Ukranian and Jewish people in the Soviet Union face similar problems, such as the Russian's attempt to destroy both people.

The Russians are using a divide and rule policy, Mr. Maksymec said. He felt that the Jews' advantage in their greater access to the news media and to western political leaders, combined with the Ukranians' greater numbers and geographic concentration, would provide a more effective weapon to aid both people in the Soviet Union.

Maksymec compared the Communist attack on religion, used to destroy the Jewish culture in the Soviet Union, to the Communists' destruction of the Ukranian Catholic and Orthodox churches, and said that the precarious situation of both people is identical. Protesting the Soviet treatment of both people would be more effective than each group protesting only for their own.

Maksymec also noted that the Russians used one people to fight the other, pointing out that the Tsar used the Ukranians in anti-Jewish pogroms and Stalin appointed a Jew to destroy the Ukranian Academy of Science in the 1930's. These actions led to the hostile feeling between the two groups existing now.

Maksymec pointed out that Jewish-Ukranian co-operation would be advantageous to both groups and said that the first step would be dialogue and consultation. Both groups have much in common, not only regarding their people in the Soviet Union, but also here in Canada, and both could gain more in such fields as government assistance to their cultural development, if they joined forces.

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Organizations and People

During the visit to Toronto this past week-end of Avraham Harman, president of the Hebrew University of Jerusalem, and Mrs. Zena Harman, they had occasion to renew acquaintances with a member of the University's board of governors also visiting in the city. Mr. Amnon Barness, (centre) is Hon. President of the American Friends of the Hebrew University, western region. (Left to right) Avraham Harman, Mrs. Zena Harman, Albert Latner, Pres. Toronto chapter, Canadian Friends of the Hebrew University, and Mrs. Latner. Mr. Barness announced that he and the Dailin Corp. (NYSE) are establishing a residence centre at the university's medical school at Ein Karem to house medical students. This centre will be named in Honor of David Finkle, founder and partner in Dailin Corp.

Distinguished scholar to address Ner Israel

Rabbi Naftoli Friedler, Gateshead, England will be guest speaker at the 12th Annual Dinner of the Ner Israel Yeshiva College of Toronto, 625 Finch Ave. West on Sunday, Oct. 24 honoring their former Rosh Yeshiva Harav Hagaon Rabbi Jacob S. Weinberg. Rabbi Weinberg presently resides in Baltimore.

Rabbi N. Schiller who will serve as dinner chairman, was previously associated with Ner Israel and will travel from Israel specifically for this presentation. Dr. J. Kuhl and Mr. Saul Sigler, Campaign Co-Chairman will present the Yeshiva's plans for the 1971-72 season.

Mr. Abe Bleeman, president, emphasized that Ner Israel is an independent institution relying largely on tuition fees and the generosity of members of the community to provide income for the College.

Other participants will be Rabbi G. Felder, Mr. Joseph Tanenbaum and Mr. Berish Zolty.

Many rabbis and community leaders will attend the dinner.

Rabbi Naftoli Friedler

The Ner Israel College was established to train scholars in Torah knowledge. Students living on campus, are accepted from grades 10 to 13. Graduates then enter a variety of higher education institutions, here and abroad, in varying discilpines.

Some university students continue their studies in day classes at the Yeshiva and participate in courses at the University of Toronto and York University in the evening.

After one decade of growth, Ner Israel has grown from 10 students and one building to 130 students and three permanent buildings, located over a picturesque ravine.

The guest speaker at the annual dinner, Rabbi Naftoli Friedler, is presently Rosh Hakolel of the Kolel, Gateshead, England.

Rabbi Friedler has consented to remain at the Ner Israel as a guest lecturer and acting Rosh Yeshiva for the next three months.

"Rabbi Friedler's presence at Ner Israel will contribute to the high level of scholarship we have sought to maintain," said Sandy Hofsteder, past president of Ner Israel.

2,000 join Simchat Torah protest

by Larry Anklewicz

Despite cool weather and a continuous drizzle, some 2,000 people danced and sang in support of their fellow Jews in the Soviet Union at last Saturday night's Simchat Torah rally.

The rally featured a torchlight parade from the south lawn of Queen's Park to Nathan Phillips Square in front of Toronto's City Hall. Some 1,500 people joined in the march, which has become an integral part of this city's annual Simchat Torah rally.

The marchers, torches blazing in the darkness carrying placards, slowly made their way into the Square and formed a semi-circle in front of a portable stage, where David Sadowski, Chairman of the Student Council for Soviet Jews in Toronto, introduced the program.

Toronto alderman, Mr. David Rotenberg, welcomed the crowd to the square and voiced his hope that all would be there again when Soviet Premier Kosygin visits Toronto to show him what Torontonians think of the Soviet government's treatment of its Jews.

Mr. J.B. Salsberg, Chairman of the Action Committee for Soviet Jewry of the Canadian Jewish Congress told the audience that Soviet Jews had turned Simchat Torah into a major Jewish holiday for many Jews in the West, and that the Western Jews would accompany the Soviet Jews in their battle until they had won the freedom to leave the Soviet Union or the freedom to live a full Jewish life within the USSR.

Before the dancing and singing got underway, Mr. Sadowski announced that Ruth Alexanderovitch who was arrested a year ago by Soviet authorities a few days before her wedding, had been released on October 7th, after completing her one year sentence. The first thing Miss Alexanderovitch did upon her release, Mr. Sadowski said, was to marry her fiance. The two of them then received their exit visas and it is expected that they will join Ruth's mother in Israel in the next few days.

At that point Barbara Gryfe, accompanied by Sam Rosenbaum on the accordian, began to sing and the crowd formed itself into a number of dancing circles.

KOSYGIN IN CANADA
SUPPORT SOVIET JEWRY

Sun. & Mon. Oct. 17 & 18 — All day. Freedom declaration "Sign-in" at synagogues and communal centres.

Mon. Oct. 18 — 8:30 p.m. at Shaarei Shomyim Synagogue All Presidents of organizations asked to sign special freedom declaration.

Tues. Oct. 19 — NATIONAL MARCH ON OTTAWA Buses leave 7:30 a.m. from Temple Sinai, 210 Wilson Ave. Bring your lunch; supper will be provided. March to Soviet Embassy 1 p.m.

Mon. Oct. 25 — 12 noon MASS RALLY NATHAN PHILLIPS SQUARE SPEAKER: ELIE WIESEL

Mon. Oct. 25 — 7p.m. Ontario Science Centre Don Mills Rd. and Eglinton E. STAND UP FOR SOVIET JEWRY

Canadian Jewish Congress Action Committee for Soviet Jewry

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Committee Room
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Editorial page

What Rogers intends

Suez, withdrawal, and games theory

There is an approach to peacemaking which utilizes the theory known as "tension reduction". This approach involves the search for small areas of agreement which can be reached by even bitterly contending nations. Efforts are made to reduce the frequency of angry encounters on the borders of the conflict, to arrive at agreement on small things leaving in abeyance the larger, more difficult issues.

The lessening of tensions reduces the anxiety level and in turn leads to reduced hostility. The amount of angry rhetoric is also diminished permitting a more honest approach to outstanding problems. Step by step, nations find the path to peace.

Operating on the theory of "tension reduction", the United States and the Soviet Union have slowly cooled out such hotspots as Berlin, and found their way to arms reduction and nuclear controls. As a result, the imminent threat of nuclear disaster, the grim forboding we all felt ten years ago, has eased up and we all breath freer.

Clearly, this is what U.S. Secretary of State Rogers intends when he insists that Israel withdraw from the banks of the Suez canal. He expects that a first agreement will produce subsequent agreements between Israel and Egypt as it did between the USA and the USSR. He anticipates that concessions by Israel will induce concessions by Sadat. He hopes that a process of tension reduction can escalate peace rather than war in the Middle East.

Would that he were right!

There is, however, a quality of naivete in Roger's expectations. He is incorrect in assuming that pragmatism is an adequate motivation in the Middle East.

The theory of tension reduction worked for the USA and the USSR because both these powers were face to face with the inevitability of their own nuclear destruction. Both had to withdraw, whatever their ideological differences, because there were no alternatives between peace and total destruction.

This is obviously not the case for the Arabs in the Middle East. While Israel cannot lose and survive, Egypt has survived three lost wars and assumes that it can lose several more.

Mr. Rogers is also ignoring the evidence that already exists that the theory will not work. As soon as the shooting stopped on the banks of the canal, the Egyptians violated the standstill ceasefire agreement by moving their rockets forward. One cannot point to a clearer sign that a peacemaking initiative did not evoke a similar tension reducing initiative by the Arabs.

Further, Russia and the United States did not challenge each others right to exist.

The legitimacy of the two regimes and their national boundries were no longer in dispute. However, twenty years after Israel proclaimed its independence and was recognized by the Great Powers and the United Nations, it is still not recognized by its Arab neighbors.

Not only are Israel's frontiers not recognized, not only is she boycotted by the Arab League, not only is she subject to attacks by guerrilla groups financed by Arab states, but it is somehow considered immoral if Israel defends herself against her attackers.

Finally, the Russians were prepared to talk directly to the Americans. There were opportunities for dialogue, explanation, reassurance and personal appeal. These opportunities the Arab states refuse when they insist that negotiations remain indirect. No matter how skilled and well meaning the message boy, and this is the role Jarring has been compelled to play, communication is too circuitous to succeed.

The theory of tension reduction grew out of an experiment in the larger field of "games theory". One can only hope that Mr. Rogers knows the name of the game he is playing.

KIBBUTZ YOUNGSTERS HELP WITH THE HARVEST

Dayan's family homestead, pioneer moshav: Nahalal

by Nechemia Meyers

Moshe Dayan last week made a pilgrimage to the family homestead at Nahalal, the village which his late father helped found, and where his eldest son now tills the soil. Dayan was guest of honor at the celebrations marking the 50th anniversary of Nahalal - Israel's first moshav (cooperative smallholders' settlement).

The surviving half-dozen founders of the village have good reason to be proud of their handiwork. In 1921, when they pitched their tents on the site, it was a desolate, malaria-ridden stretch of swampland. Today, it is a thriving community comprising some 100 families with a combined annual income of $1.9 million.

More significantly, Nahalal is the fountainhead of Israel's largest settlement movement, 50% larger than the far better-known and older kibbutz movement. The figures speech for themselves: the country boasts 360 moshavim with a population of 120,000 as against 232 kibbutzim with a population of 92,000.

Numerical preeminence came to the moshav in the early 1950's, when a massive national effort was made to settle as much land as possible, as quickly as possible. The main candidates for settlement - new immigrants from Africa and Asia - clearly lacked the ideological and vocational preparation essential for adjustment to the complexities of collective life on kibbutzim. So they were sent instead to establish moshavim, in which each family received its own small plot, and was free to maintain its own cultural patterns - albeit within a cooperative economic framework.

Inevitably, some of the new moshavim were failures, doomed to be abandoned by immigrants who preferred the crowded slums of Tel Aviv over the broad fields of the Negev. But most succeeded, with the result that Israel, which in the 1950's suffered from severe food shortages, is now a major exporter of agricultural produce.

Even today the post-1948 moshavim differ considerably from those established before Israel became a sovereign state. This fact is recognized by the Moshav Movement, which boasts two co-equal secretaries-general, one who represents the veteran settlements, the other representing newer moshavim. The arrangement is seen as a temporary measure to ensure that, within the movement, the post-1948 immigrants have a greater voice than they have, for example, in the Knesset or the Government.

Differences are far less evident among moshav youth, whatever their parents' origins. All tend to be tough, self-reliant and capable farmers. Also, they are notably pragmatic. When they opt for life in a moshav after army service, as most of them do, it is not out of idealism, but rather because the moshav offers them comfortable living in familiar surroundings.

For youth from African and Asian families the moshav provides even more: the chance for real equality, something they could not have achieved so easily had they grown up in the Panther-ridden cities.

ask the rabbi

Hygienic precaution and unfit food

1. Would you explain Deuteronomy 14, verse 21: "Ye shall not eat of anything that dieth of itself; thou shalt give it to the stranger that is within thy gates, that he may eat it; or thou mayest sell it unto an alien." Literally interpreted, this would seem to be very unsociable to non-Jews and would seem to condone the sale for profit of meat or fish unfit for Jews (and possibly anyone else) to eat.

RESPONSE:

The verse cannot be speaking of food unfit to be eaten for then the "stranger" would not accept the gift and the "alien" would not buy it. The verse, in fact, concludes: "for thou art a holy people unto the Lord thy God." It is not a hygienic precaution that is referred to but a ritual law. The offence of eating "anything that dieth of itself" (nevela) applies even if the meat is perfectly sound and wholesome and the reason is because of the special holy character the people of Israel has to cultivate.

(According to the Rabbis, nevela is perfectly normal meat but of an animal that has not had shechita.) Such a purely religious law is not binding upon non-Israelites. They are not bound by the religious law of Israel but have their own religious laws. The verse thus states that although it is forbidden for an Israelite to eat the forbidden food he should not waste it but dispose of it to someone who is allowed to eat it.

The "stranger that is within thy gates" is a non-Israelite who has decided to live permanently in the land. He should be given the forbidden food since he is in many respects a citizen of the land, though not bound by its religious laws. But the "alien" referred to is one passing through the country, a traveller on business, for instance. There is no obligation to give him the food but it is permitted to sell it to him.

The verse, according to the rabbis, teaches us that it is permitted to have benefit from nevela even though one may not eat it. The verse has never been interpreted to mean that a Jew may profit by selling food unfit to eat because it is rotten or harmful and the like. Such practices are strictly forbidden according to the Jewish religion.

Oompah-pah and peasant skirts

Reality and cultural preservation

In recent years there have been a number of interesting challenges to the two "founding nations" concept of Canada. In particular, Ukrainian groups, heavily concentrated in the prairie provinces and eager to retain as much as possible of their cultural heritage and language, have insisted that Canada is in reality a multi-ethnic and multi-language country.

Small wonder then that Prime Minister Trudeau, just prior to addressing a Winnipeg audience proclaimed Canada a "multi-cultural nation" and announced a broad program of aid to ethnic cultural groups involving grants for cultural development and textbooks for teaching third languages as an optional school course.

If imaginatively administered the the program may do much to make Canada one of the most interesting countries in the world.

However, in the midst of the general acclaim that greeted the Prime Minister's announcement there was one doubting voice that should not be ignored.

Elio Costa, vice president of the Italian-Canadian Federation in Toronto and a lecturer at Scarborough College warned that the government might end up financing "frivolous entertainment". Costa insisted that "culture is the pastime of very few people" and Costa preferred that the government use its funds to tackle such problems as the generation gap between immigrants and their children, better educational programs for the children of immigrants and the elimination of discrimination against newly arrived ethnic groups.

Obviously, if the choice is between embroidered blouses and peasant dances as against education and job training facilities, Canada must choose the latter. Costa is correct to warn us that the oompah-pah of Oktoberfests, and the swirl of peasant skirts should not divert us from the plight of an immigrant child, handicapped by language difficulties, losing interest in school.

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HEBREW CALENDAR

26 Tishrei Sidra: Bereshis Candlelighting: Toronto 6:17; Montreal: 5:52

letters to the editor

Dave Satok questions Carr's assertions

Dear Editor:

I read with great interest Donald Carr's second article on the UJWF-CJC merger proposal. Two matters that he touched upon in particular were of deep concern to me.

First, I have always been under the impression that the agencies that Mr. Carr talks about are independent, autonomous agencies with respect to their programing, and that in matters of community concern, programing would be dealt with by the agencies themselves. If a matter of co-ordination was required, it is a matter of trying to use their moral suasion to implement these programs. The term "Agencies of the Welfare Fund" connotates a complete control by the Welfare Fund in all matters.

Secondly, what disturbs me most is Mr. Carr's comments that joint committees do not work. In referring to the Joint Committees on Youth, of which I happen to be the chairman, I am surprised to find out for the first time in print that this committee is not working. I feel for the short time that it has been underway, it has accomplished many positive things.

1. It was instrumental in obtaining approvals both fiscal and representation-wise of the reorganized Hillel Foundation of Toronto. It is gratifying that Hillel at the University of Toronto has now an advisory board which is fully representative of the many facets of the community, including Congress, Welfare Fund and B'nai B'rith.

2. This committee was involved in the setting up of the Federation of Jewish Students of York University, which is now a functioning agency with representatives of the community, the faculty and the students serving on its advisory board. A much needed service to the over 2,500 Jewish students at York University has been established by the community through the efforts of this joint committee.

Mr. Carr's comments that "The representatives of each organization on the Committee seem to be unable to represent anything other than their own organizational view," to me is very interesting, because I would submit that the following people who were appointed by Congress and the Welfare Fund in my opinion represent their own and a community viewpoint, rather than an organizational viewpoint. The appointees on the committee are: Joseph Kronick; R. Gordon Morantz; Morrey Solway; Ronald Appleby; Mrs. Manuel E. Gold; Mrs. R. Oelbaum; Barrie D. Rose and Michael Shulman. If these individuals are not capable of representing a pure community, rather than organizational viewpoint, I really do not know who can.

In the past few weeks the whole efforts of the staff of the joint committee has been involved in the Soviet Jewry program, and again it will be interesting to see whether there will be effective student participation in the various programs, demonstrations, rallies, etc., that are being planning in the near future.

I would also point out that the joint advisory committee started functioning in April of this year, and I find it very interesting that Mr. Carr has already declared, even in view of the above activities, that this committee does not work. It would be quite interesting to examine the speed of other Welfare Fund committees and analyze their effectiveness in their first six months of operation as compared to this committee.

Dave Satok

Pleased with layout in newly revised Jewish News

Dear Editor:

I am delighted with the new lay-out and diversified scope of intelligent material contained in The Canadian Jewish News.

Certainly our community is ready and reaching for this type of factual information so skillfully presented. The intriguing thought of such a paper existing in our midst is of course no absolution from commercial struggle, but I am confident that a wide section of our population is getting wise to its quality and will make it part of our way of life.

Now the French have a saying "les belles paroles ne coûtent rien" and all congratulations are in vain if there is a lack of desire. This you have managed to evoke.

Consequently I am enclosing my subscription cheque. Not because I want to support a worthwhile project, but because I want to read your next issue. I am sure many others will do the same. Most people can spot good value these days.

Harry W. Coleman

J.B.'s uncle Eliezer answers back and debates with nephew

Dear Mr. Editor:

I can't reach my nephew "ב.י", so I'm writing to you.

He asks me to have patience, but I don't have any.

He must think I'm older than I am. He says he'll give me plain facts about the Community Council 'Tzimmus'. Instead, he writes his own version of who's in Congress and who's in the Welfare Fund. He forgets that I've worked for both of them - and for a long time.

For my part, they've always been run by the same people. The only difference for us folks mentshen is that once every three years in Congress I vote in my Society to appoint delegates to a Plenary Session, so they can elect its leaders; in the Welfare Fund I get a notice every year to come to its annual meeting to elect its leaders. A big difference!

If my nephew really wants to talk plain fact, why doesn't he say that what is being suggested is a Toronto Kehilla? Better yet! A Toronto Kehilla which is part of Congress. That I can understand. Not only can I understand it - I'm 100% in favor of it. I never could understand why we needed two "head offices."

Uncle Eliezer

Opinion

Kosygin objective in Canada to diminish support for Israel

by Dr. W. Gunther Plaut

The deep concern which the Jewish community has with the forthcoming visit of Premier Alexei Kosygin will focus primarily on Soviet Jewry. But no observer can overlook the fact that Mr, Kosygin's journey to Canada has other facets which to him and his government are of overriding significance. Particularly will Canada's relationship to and general support of Israel not be left out of his discussions with Mr. Trudeau and Mr. Sharp.

Premier Alexei Kosygin

For one of the important aspects of current Soviet policy is its widening penetration of the Middle East. It represents the achievement of a purpose which for hundreds of years has eluded successive Russian governments.

Back in Czarish days the Russian objectives were to reach the Mediterranean Sea through the Straits of the Bosphorus, and the Persian Gulf through Persia and Eastern Turkey. The Soviet Union inherited the imperialist objectives of Czarist Russia; but not until the 1950's did it begin to make some headway in the area. In the 1940's the vigorous opposition of the United States forced Russia to vacate occupied areas in Iran; the communist coup in Greece failed; and at the Potsdam Conference in 1945 the Soviets claim to a trusteeship of Libya was rejected by the Allies. The continued presence of Britain and the firm stand of the United States contributed to these major policy failures of the Soviet Union.

But the 50's and 60's saw the gradual liquidation of the British and French in the Middle East and the failure of the United States to take their place. It was then that the Soviet Union decided to create a network of sea bases as an essential foundation for world-wide penetration. The Cuban venture in 1962 was the first attempt in this direction and though it failed it heralded the beginnings of a new Russian strategy which has continued unabated to this time.

It is often not fully recognized that Egypt has become the cornerstone in this strategic network. This is why 18,000 men of the Soviet armed forces are intermingled with every echelon of the Egyptian army; that is why Soviet fighter pilots are established in the airports of Cairo West, Luxor and Abu Sawir. That is why the Soviet Union has sea bases in Alexandria and Marsa Matruk on the Mediterranean coast and at Ras Banas on the Red Sea; that is why the Soviet Union has a military presence in the Sudan and uses Port Aden and the island of Socatra in Saudi Arabia. That is why there is a Soviet presence at the Port of Barbara in Somalia as well as at the Port of Basra in the Persian Gulf. Unconfirmed sources further report a Soviet intention to use the large sea base at Malas el Kabir in Algeria. The Soviet fleet in the Mediterranean now comprises 40 to 60 ships and 10-13 submarines. Compare this to the 45 ships and four submarines of the American Sixth Fleet whose historic superiority is now being challenged and likely to be overcome in the near future.

Now Canada is part of NATO, and the Mediterranean is NATO's southern flank. The Trudeau government has repeatedly indicated that its support of NATO is less than enthusiastic. Premier Kosygin will certainly try to strengthen this sentiment and weaken the North Atlantic Alliance. Since Israel's resistance to opening the Suez Canal except under a peace treaty represents a pesky hindrance for the Soviets, one of Kosygin's objectives in speaking with Canadian leaders will likely be to isolate Israel increasingly and further detach Canada from whatever support the United States is giving the Jewish state.

Maximalists and shtadlanut; the undesireable extremes

by J.B. Salsberg

Alexei Kosygin, the Premier of the Soviet Union, the head of government of the second most powerful military power in the world, is due to visit Canada for eight days beginning October 17th. This occasion is of interest to all Canadians.

Premier Kosygin is also, by an unfortunate coincidence of history, the political head of a state in which the second largest Jewish community in the world is located. This monumental fact makes his visit of special concern to us, Canadian Jews.

But the additional fact that Kosygin represents the government and the ruling political party that are actively and inhumanely pursuing a policy of national and cultural genocide against the three million of our kin under their rule, while denying their victims the right to emigrate, then his presence in our country places an urgent and supreme obligation on Canadian Jewry.

It is a matter of overriding national as well as moral duty to voice our protest against those cruel policies in the most compelling fashion while Kosygin is among us. To do anything less than the maximum would amount to a betrayal of our national responsibility.

• • • • •

It seems to me, though, that there is still a lack of concensus on what we should do in our endeavors to help the Jews in the Soviet Union. A sorting out, even if very sketchily, of the diverse and, often, conflicting viewpoints on this matter may be useful at this time.

First, there are those who oppose the policy of massive, public protesting. They prefer the debunked policy of "shtadlanut" - the quiet intercession by "men of influence" on our behalf. This bankrupt idea (a hangover of feudal and medieval times) has a minimum of support in our community but it still exists and is to be found in the most dissimilar of areas. This small minority has evidently learned nothing from our horrendous experiences of the past 50 years. They must be left to their own day dreaming so long as they don't impede the passageways.

Second, we have to patiently contend with the so-called maximalists. Patiently; because, with the exception of its violent fringe, this category of our people (mainly from the most promising ranks of our youth) provides much of the badly needed stimulation for greater activity and more effective methods of pressing the battle on behalf of the Russian Jews. At times they perform the role of the gadfly and at others the role of an exemplary vanguard.

In this area it is necessary to emphasize that slogans and methods are not sacrosanct nor are they rigidly fixed for all times and under all circumstances. But wrong slogans and wrong actions could be detrimental to the objectives. Personal, social or philosophical views or feelings cannot determine the slogans or activities of the community as a whole when dealing with so vital a question as that affecting the future of Soviet Jewry.

As individuals each of us is free to join with like-minded Canadians to express opinions with regards to the nature and functions of the Soviet Union. As a collective, though, and in this given time, we are exclusively concerned with gaining the rights for Soviet Jews to leave that country and to gain the opportunities for a Jewish national, religious and cultural life for those who may remain.

• • • • •

From this viewpoint it would seem self-evident that the community, or any responsible portion of it, could not accept or endorse slogans that demand of our government to "cancel the invitation to Kosygin" or "kick him out" after he arrives, or that say: "Mao has your number - so have we!" Nor can the community, or any responsible section of it, approve or allow any direct or indirect links between our efforts on behalf of Soviet Jews and those of the Canadian equivilants of the arch-reactionary John Birch societies.

To be most effective in our confrontation with Kosygin we must avoid those ill-considered proposals that could hinder in the rallying of support for our cause from the majority of our Canadian fellow citizens.

And now, as my uncle Eliezer would say, enough talk - let's act.

Community can bear cost

Oppose government aid to day schools

The issue of government support for the Jewish day schools is one which has, in recent years, excited a good deal of discussion in the Jewish community.

Although the proponents of government aid have made a number of public statements recently, partly in connection with the current provincial election campaign, those in the Jewish community who oppose government aid have kept silent. We are concerned that, although the committee which has been formed to campaign for government aid does not claim to speak for the entire Jewish community, the lack of any expressed opinion in opposition to government aid may permit the impression to gain currency that the desire of the Jewish community for such assistance is an overwhelming one. This clearly is not the case.

There is a substantial element within our Jewish population - and this includes some day school parents (many of whom have children in the public school as well as in the day school system) - which feels strongly that government aid would be a negative, retrograde step and a sacrifice of principle to expediency. This is our view.

Most, if not all, of the opponents of government aid are as deeply committed to Jewish education and to the survival of the Jewish people as are its supporters. The question is not whether one favors or opposes Jewish education or the day school, but whether the intervention of the government in financing the day school would be a good or bad thing.

We base our opposition to government support on a number of reasons which to us are compelling:

1. We do not accept the argument that the Jewish community is unable to bear the cost of financing its educational system, day school and others. The community has always been able to support those activities about which it cares enough. It can and must continue to do so. To base the argument for government support on purely financial considerations, without giving full weight to the political and moral considerations involved, seems to us to be both dangerous and short sighted.

Ida. L. Siegel

2. Whether or not the day schools receive government support, the vast majority of Jewish children will continue to attend the public school system. The rights and position of these children must be regarded by the community as being every bit as important as those of the day school attenders.

The Jewish community, together with others, is going through a long, drawn out and at times painful, political struggle for the elimination of Protestant indoctrination from the public schools of this province. In this struggle there has been total unanimity within the Jewish community. We are now beginning to see its fruition, but the battle has not yet been won. The government has not yet taken steps which satisfy us that it will fulfill the basic recommendations of the Mackay Report that sectarian religious instruction be eliminated from the public school program. The achievement gained and the prospects for the future would, in our view, be seriously endangered if government aid were now to be given to the Jewish day schools. The Protestant majority might then, we think incorrectly, say to the Jews what they have already said to the Catholics - "You have your own tax-supported separate school system and must therefore not complain if we Protestants who have none properly use the public school system for the promulgation and teaching of our religious beliefs." It has already been indicated that this point of view is not completely absent from the Cabinet consideration of the matter.

3. Although there is no constitutional separation of church and state in this country, we in this province are fortunate to have a live and valuable tradition of such separation which is sound and serviceable and has served us well as Canadians and Jews. We should not be the ones to assist in any way in the destruction of this tradition which is so indispensable to the civil rights of all who are members of a minority religion. It is true that there are tax-supported Catholic schools in this province, resulting from a political arrangement made more than a hundred years ago and reflecting an historic situation which then existed. To perpetuate and compound such fractionalism in our society would, in our view, be a serious step backward.

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Though we feel that our position in this matter coincides with that of a large number of Jews in this province, we speak here only for ourselves. Since the issue is now clearly a public one, we feel obliged to speak out. We cannot let the statements of the pro-subsidy advocates go unchallenged and by our silence imply consent.

Signed:
F.M. Catzman
J.S. Midanik
J.A. Geller
Jack Shindman
Ida L. Siegel

Mobile synagogues, cantors reach front lines for religious revival during "fearful days"

by Moshe Ron

The recently appointed Chief Rabbi of the Israeli Army, General Mordecai Piron, has developed a new system to revive religious feelings and thoughts within the soldiers on the front-line during the "fearful days." For the first time mobile synagogues in the form of big auto-wagons, which torah scrolls, religious books, rams' horns, prayer-books, prayer-shawls, etc. have been sent to all front-line positions. Each car was accompanied by a Rabbi and Cantor. They entered the fortified positions, stayed and prayed with the soldiers.

It was the former Chief Rabbi of the Army, Shlomo Goren, who termed the 40 days between the first of Elul until Yom Kippur as a period for "religious manoeuvres" in the Army, in order to enhance the moral and spiritual qualities of the Israeli soldiers.

The military rabbis talk to many thousands of soldiers in all camps and front-line positions during the "fearful days" in order to arouse religious feelings in them. During this time, even the non-religious soldiers feel an unusual elated atmosphere and spirit. For many soldiers, especially members of kibbutzim, these days are their first meeting with Jewish religion.

The new Military Chief Rabbi, Piron, has ordered a special stress on individual talks with the soldiers. He himself has kept a special meeting with the Generals of the General Staff and their families and informed them about the meaning and importance of the Holy Days, not only from the religious but also from the universal point of view, as days in which men rise up into higher moral and spiritual spheres. He sent a personal letter to each soldier of the Army in which he stressed this point and the necessity of searching his soul and repenting.

Religious preparations

This year was one of great prosperity for cantors in the army. They are mostly members of yeshivot, who recognize the State of Israel and serve in the army.

Some months before the "fearful days" special courses were held for military cantors. A unified prayer service was laid down for the "fearful days" for all soldiers, whether Ashkenazim, Sephardim or Yemenites.

The main attention was directed to the fortified front positions on the Suez Canal. To each such position, where there is a minyan, a military cantor is sent. A soldier blows the ram's horn to pray for a sweet New Year according to traditional custom. Orthodox soldiers get heads of carp in order to be able to pray: "Let it be to make us heads and not tails . . ." Sephardi soldiers are served with white cocks to pray the traditional prayer on the eve of Yom Kippur according to their custom.

The detailed orders of the Military Chief Rabbinate on how to observe the Holy Days include an explanation that in case the enemy starts an attack during prayers and services, these must be immediately interrupted and the soldiers allowed to take part in any military action and to strike back with all their arms. A danger to security is more urgent and crucial than the "fearful days."

General Piron was sure that this year, owing to the ceasefire, it would be possible to execute the traditional custom of "Tashlich" on the Suez Canal without interference. But unfortunately, exactly on the eve of the New Year, the peaceful atmosphere on the Canal was disturbed by an Egyptian attack on an Israeli Strato-Cruiser, which resulted in the deaths of seven Israeli soldiers. At the last minute, the Military Chief Rabbinate had to make new arrangements for the soldiers stationed on the Canal, who were put in a state of alert.

After Yom Kippur, all soldiers received a lulav and an etrog, sent to all military camps and front-line positions.

Denies Daily Express story

Ela Berman: 'I was not Russian's friend'

TEL AVIV (JCNS) -

Ela Berman, whose name was mentioned in connection with the defection in London of the Soviet agent Oleg Lyalin, said recently: "I was not the Russian defector's friend."

She made the statement to friends in Munich before leaving for an unknown destination with her American husband, and was quoted in a special dispatch to Maariv on Sunday.

Denying the Daily Express story which reported she had been in love with Lyalin, Ela said that her only friendship was with Lyalin's Russian secretary, Irina Takliokovaya who followed him in exile.

The Israeli press traced Ela's brother, two of her three sisters and her mother. The sisters, Babit and Amalia, were at Kibbutz Ashdod Yacov. Henia, the third sister, was in London. The brother, Dimitri, a builder in the port of Ashdod, said the family went to Israel from Tashkent via Poland in 1950. Ela had been a good soldier and reached the rank of sergeant-major in the Army.

After several years she decided to go to London to study. There she lived with a friend in a rented flat and worked in restaurants, as baby sitter and as blind woman's nurse. Her brother knew nothing about her alleged friendship with Lyalin, but he knew about her American husband with whom Ela spent her honeymoon in Israel two months ago.

Ela's mother, aged 54, said in her Kfar Saba home: "Had Ela had a link with the Russian she would have told me." Two years ago when Ela wanted to visit the Soviet Union her mother dissuaded her saying: "You never know what can happen to you out there. I come from Russia and I know the Russians."

Israel releases more terrorists

JERUSALEM (JCNS) -

Israel on Sunday released a second batch of terrorists who had surrendered in midsummer to the Defense Forces. It is understood that no more than 10 of the 100 terrorists who fled from Jordan and gave themselves up have been released. Their names and places of residence are being kept secret to protect them from possible "interference". They are required to report regularly to the police or the military authorities.

Meanwhile, one factor which may have played a part in last Thursday's riot by 180 terrorists in Ashkelon prison was said to be the announcement earlier in the week of that decision.

The released terrorists have relatives in the occupied territories and, having proved that they took part in no hostile activities against Israel, are under guarantee of their good behavior by families and local Arab notables.

In the three-hour Ashkelon riot a warder was wounded, 10 prisoners were treated in the prison clinic, and 18 were transferred to another jail on suspicion of being the ringleaders.

Conditions in Ashkelon prison are far from ideal. Some of the men are serving life sentences but the only prison workshop can accommodate no more than 250 men.

The prison commissioner, Arye Nir, admitted after the riot in which warders were attacked with broken glass and broomsticks, that the physical conditions in the prison "are unhealthy for the prisoners and for us."

Soviet writer pans Israel

magazines

by Arnold Ages

Victor Louis, the controversial Soviet journalist (and KGB agent) who visited Israel last summer, claims that many Russian Jews have returned from Israel bitterly disappointed.

A current joke in Moscow, according to Louis (Chicago's **Sentinel**, September 16), tells of the Jew who applied for a visa to go to Israel for a second time. Naturally he was asked why. "Shall I tell you honestly?" he replied. "I don't like living here and I don't like living there. But what a wonderful journey."

One of the major problems for Russian Jews in Israel is the psychological adjustment. In Russia they were the center of a heroic drama; in Israel they become part of the rank and file. Another reason for their disillusionment is the spectacle of affluent American Jews introducing western niceties such as pot in Israel.

* * * * *

This week it's the turn of Reform Jews to take it on the chin. Ralph Pelcovitz, writing in the journal of the Agudath Israel, **The Jewish Observer** (September 1971) lashes out at the Reform rabbinate.

Citing the success enjoyed by **Amen: The Dairy of Rabbi Martin Siegel**, Rabbi Pelcovitz asks: "What need is there for this entire pretense of being a rabbi when all the reform clergyman does could just as well be done by a social worker, political activist, or a good publicist and organizer?"

Referring to non-Orthodox interpretations of Judaism as "deviationist" the author of this review-article also makes the point that the image of the Orthodox rabbi leaves much to be desired as well.

* * * * *

Howard L. Adelson, chairman of the department of history at City College of New York, turns his attention to the current plight of Jewish students at his university in the September number of **The American Zionist**.

The professor notes that "the percentage of Jewish students in the freshman class at the City College dropped from a very high absolute majority formerly admitted under the merit system to only 37% in the space of a few years."

In addition, Jewish students are being exposed to increasing manifestations of anti-Semitic and anti-Israel activities. "When the Department of Political Science was searching for someone to teach a course on the government and politics of Israel," writes Adelson, "whom did they select but a vicious, young, anti-Zionist, with a decided masochistic streak named Michael Selzer who did not have his doctorate."

The author writes that Selzer's appointment is tantamount to appointing a member of the Ku Klux Klan to teach a course on Afro-American history.

* * * * *

Paul S. Nathan records in his September 20 column in **Publisher's Weekly** that Otto Preminger, the film director, is negotiating with Dan Kurzman, authof of **Genesis 1948: The First Arab-Israeli War** for film rights to his book.

The same article mentions that Claude Berri Productions have just bought the films rights on **Oh! Jerusalem**, a book co-authored by Dominique Lapierre and Larry Collins - the same people who did **Is Paris Burning?**

Oh! Jerusalem, which was featured in every Paris bookstore when this writer visited that city this summer, deals with the battle for Jerusalem as seen for both Jewish and Arab vantage points.

Jewish SEED program at new high school

by Judy Platt

"This school is not a SEED (Shared Experience, Exploration and Discovery - the experimental high school run by the Toronto Board of Education) for Jewish kids, but a Jewish SEED!" exclaimed Aaron Nussbaum, principal of the new Independent Jewish Day High School.

"Our motivation is not simply to provide an alternative for Jewish kids who are dissatisfied with the public schools, but we make it very clear that this is a school committed to Judaism and that's the prime motive for all our efforts."

The Independent Jewish Day High School, presently housed at Beth Tzedec Synagogue, opened last month to a pioneering class of 13 10th and 11th graders. "By the time your article is finished, we may already have grown," laughed Nussbaum, noting that a few other kids have dropped in to observe, and that word is spreading about the new school. Eight of the present students are graduates of the United Synagogue Day School, with which the High School is associated and where Nussbaum is also principal. Three of the students from other backgrounds know little Hebrew, but through special tuturials are able to fit into the school's program of integrated Jewish and general studies.

Marvin Green, an 11th grader who bicycles daily between his Finch Ave. home and the school's south of Eglinton location ("that's my gym credit!") typifies this dual motivation at the student level. He is interested in an intensive Jewish program because he wants to become fluent in Hebrew and desires "a philosophy to go along with the language." He also is attracted by the freer atmosphere which builds on student interests. "At Dufferin Heights last year I was completely uninterested in everything. I didn't do any work but was able to get good marks. Here there's a better atmosphere and it frees your mind. Everyone's here because they want to be. The work load is heavier, but you really learn something." (Marvin, who's interested in linguistics, is studying six languages at the school!)

"I really like to learn Jewish things," said Judy Shier, in describing the push and pull which led her to be the first to register for the new school. "But in evening school, where I continued my Jewish studies after graduating from the United Synagogue Day School, we bummed around too much. I wasn't satisfied with my secular studies at Forest Hill either. The students didn't study out of a love of learning, but only cared about marks - to get into a course, to be exempted from writing final exams, to get into university. And the competition thing was really awful. But here you learn for your own sake. There's no cheating in this system either - you'd only be cheating yourself."

The new school has also earned the praise of its students for its treatment of students as responsible individuals. Due to its small size as well as its philosophy, the school has been able to eliminate many of the rules and regulations that according to the students "make other schools into prisons."

Academically, the high school is striving to strike a balance between structure and freedom. The first six periods of the day are spent in formal classes. However, even within the structured classes, a maximum of flexibility is allowed for individual work. With students from two grades and even more interests and aptitude levels in one class, Seymour Epstein - the popular young coordinator of the High School - calls it his "little red schoolhouse." The time after 1:45, not precluding evenings, is spent on electives, tutorials, independent study, and mini-courses - and a book listing extension courses throughout the city is being perused for other opportunities. Nussbaum and Epstein are elated at the response. "We've been dousing enthusiasm, because the kids want to take so many things. We're going to be busy trying to channel their energies."

"The cornerstone of our school's approach," explained Epstein, "is the integration of Jewish and general studies. For example, we don't have separate courses in Jewish history and world history; they are interrelated and we treat them that way in one course. We try to develop an integrated personality. We don't smooth over the conflicts, but we use them as challenges to be dealt with openly and honestly. To us, Moses Mendelssohn's approach of "being a Jew at home and a man outside' is alien; out aim is what the kids would call 'putting it all together'."

Epstein is encouraging the kids to get out into the city and get a feel for using what the world has to offer. "These kids are sheltered, and are not nearly as wordly as they think. A couple of years ago, I taught a grade nine kid who had actually never been on a streetcar! I like to take the kids on walks, so they learn to use their eyes and ears - and legs - better. And in a couple of weeks we're going camping together."

PRESCRIPTIONS

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Fall 1971

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MY SON-IN-LAW THE GENIUS

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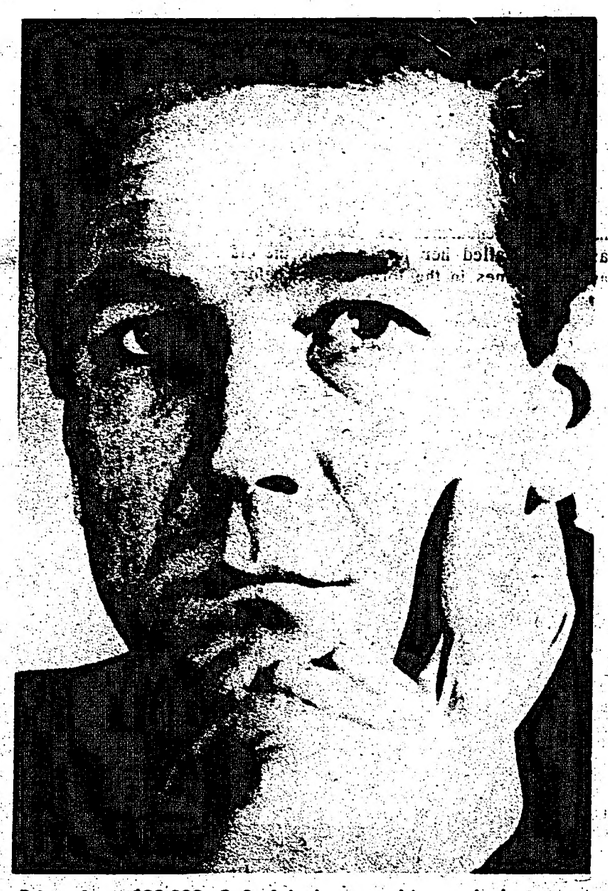

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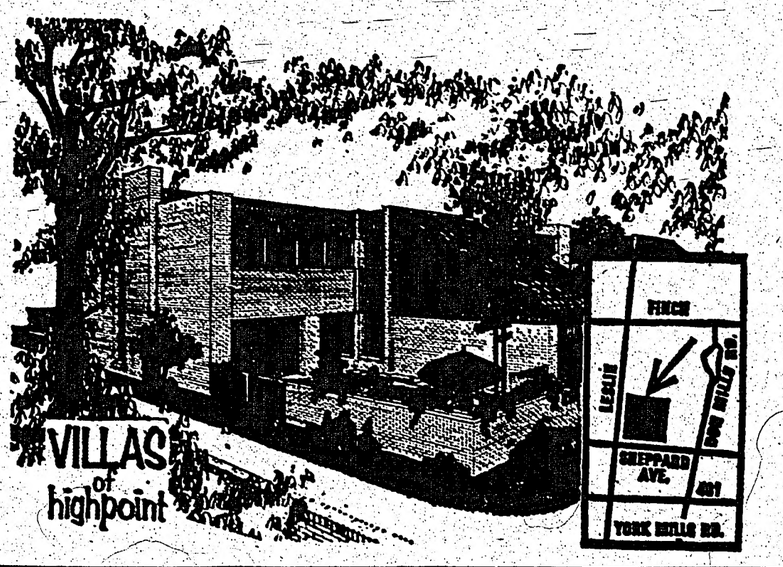

International news

Rogers

(cont'd from page 1)

visaged in Resolution 242, and agreed upon in a peace settlement.

Rogers may not have meant this, however, for when an American spokesman was asked to comment on a statement by Mahmoud Riad, the Egyptian foreign minister, to correspondents that a Suez agreement must be linked to total withdrawal, the spokesman replied: "The likelihood of an interim agreement is not very great if Egypt holds to its insistence on total withdrawal."

End to belligerency

The second point was on the maintenance of the ceasefire whose ultimate objective was a "permanent end to belligerency as part of a binding peace agreement."

This commitment, Rogers said, could not be part of the interim settlement but "neither would a ceasefire of a short duration be realistic." He was sanguine that with "goodwill on both sides" it should be possible to find "some common understanding" between the parties.

The third point referred to the "zone of withdrawal." Rogers said he thought it was possible to meet the "chief concerns" of both sides regarding their "important strategic considerations." He added: "The most significant aspect" of such an agreement might prove to be that it established the "principle of withdrawal, looking forward to an overall settlement as fact rather than as theory."

The fourth point was on the nature of a supervisory arrangement, and here too, Rogers was sure an adequate machinery could be provided satisfactory to both sides.

The fifth was about an "Egyptian presence east of Suez." The most important sticking point of all. The reopening of the Canal, he said, would require an Egyptian presence on the east bank and "normal activities" should be pursued in as much of the zone evacuated as possible.

The question of an Egyptian military presence there was one on which both parties hold "opposing views" but here too "the possibilities of some compromise are not negative" Rogers said.

Israel adamant

Israel until now has been adamant against any Egyptian military presence in the area, which she may eventually evacuate, and it is certain Eban has not given in on this point to Rogers. On the other hand, Rogers may have in mind to describe whatever small Egyptian force agreed upon, by some other name like "gendarmes" or "border police" as Israel called her forces along the old armistice lines in the Jordan Valley before June 1967.

The sixth and final point was on the use of the Canal. Rogers recalled that the U.S. always favored non-dscriminatory passage and was sure an "accommodation" would be found.

Secretary of State William Rogers

In his talk with Eban, who left on the following Tuesday to attend the Council of Europe meeting in Strasbourg, Rogers was asked about the renewal of Phantom deliveries. Eban stressed the urgent need to redress the balance of power and avoid what an Israeli source called "dangerous misconceptions" by Egypt. These sources did not reveal Rogers' reply but an American spokesman said the matter was "still under review."

Israeli sources said there was "no pressure" by Rogers to try to change the Israeli position, but the fact that Eban was constrained to inquire again about the Phantoms showed there had been pressure at work.

The two leaders are expected to meet again.

World religion course offered

(cont'd from page 1)

course, as well as biographical studies of the leading figures, such as Buddha, Jesus, Moses, and Muhammed, and understanding of the sacred writings and their significance.

The new guidelines, for credit courses beginning in Grade II had their genesis in 1969, That was the year when the Government received a report it had commissioned three years earlier. The document was the much-heralded report of the Committee on Religious Education in the Public Schools of the Province of Ontario.

The senior divisions guidelines devote individual pages to each of the five great religions.

Under Judaism, the department recommends that study begin with a look at the role of the family in the religion, then expand through worship and observance, and onto the larger community. Next, the course would examine "the role of the Rabbi and Cantor, the place of the Synagogue, and the historical and contemporary importance of the Sabbath, the Festivals, and the High Holy Days."

The guideline suggests a visit to a synagogue, and a discussion of the symbols and objects, with a Rabbi. From there, the course would look at the philosophic idea of God "of meaning in life, and of the covenant." It is recommended that students "read at least some of the scriptures for themselves, using, if possible, a Hebrew Bible."

That would indeed, be an interesting departure from present religious training in the schools. Most interesting part of the guideline on Judaism, however, is the reminder not to neglect the post-Biblical period, "especially because it is generally much less familiar . . . the great medieval period of Judaism is a closed book to many students and could well be examined."

There is also one area, which would require very tender and unbiased treatment in the schools:

"In this context and in many more recent ones, the question of anti-Semitism could be discussed. It must, of course, be discussed with an appreciation of the many facets of the problem. An attempt should be made to examine this question from both Jewish and Gentile points of view. Study of life in the ghettos of Europe and elsewhere, and of the many pogroms conducted in various periods of history, can help a student to understand the relationship between the Jewish community and the larger society."

In the bibliography, which accompanies the guidelines, this overriding theme of oppression and bias down through the centuries would be covered in Alan T. Davies' "Anti-Semitism and the Christian Mind: The Crisis of Conscience After Auschwitz," and in Arthur Herzberg's "French Enlightenment and the Jews: The Origins of Modern Anti-Semitism."

The Provincial guideline does not omit the different branches of Judaism, nor an awareness of both Zionism and the State of Israel.

In the section on Christianity, it is said that "The actions, words and person of Jesus form a central theme in Christianity today.

"Among these are the relationship of Jesus to the Jewish tradition in which he was raised and the evolution and division of Christianity over the years. Some students may be interested in examing within the global context the role that Christianity has played in the history of Canada."

The speed with which that comes about, will depend on how soon school boards apply for approval to begin programs in the new course. Officials of the Department of Education indicate that some boards have already offered course outlines similar to the new guidelines, and approval could be forthcoming in the next few months.

Hebrew U. Graduates First Bedouin Doctor

DR. ABU RAZIER YUMES, first Bedouin graduate of the Hebrew University-Hadassah Medical School, is serving his internship at the Central Negev Hospital in Beersheba. Two Arabs and one Druze were admitted to Hadassah this term, bringing total Arab enrollment to 12.

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Bill Davis has said to the people of Ontario: "You have no need to judge us on our promises. We are asking you to support us for our performance...for the decisions we have made, for the policies we have introduced, for the more than 130 items of legislation we have implemented."

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The Davis government's decision to halt the Spadina Expressway, coupled with a pledge to provide greatly expanded assistance to mass public transit, has brought us closer to a rational solution of our transportation problems.

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Davis decisions have helped the Canadian publishing industry; special provisions have been written into Ontario Development Corporation loans to encourage Canadian effort, to preserve and enhance what is distinctive about our society.

And there have been a great many other Davis government decisions...*good* decisions: No-fault car insurance. The task force for off-track betting. Expanded grants to day-care centres. Detoxification centres. Expanded housing on a rent-geared-to-income basis. Free medicare for the needy, and for people 65 and over. And lowering the age of majority.

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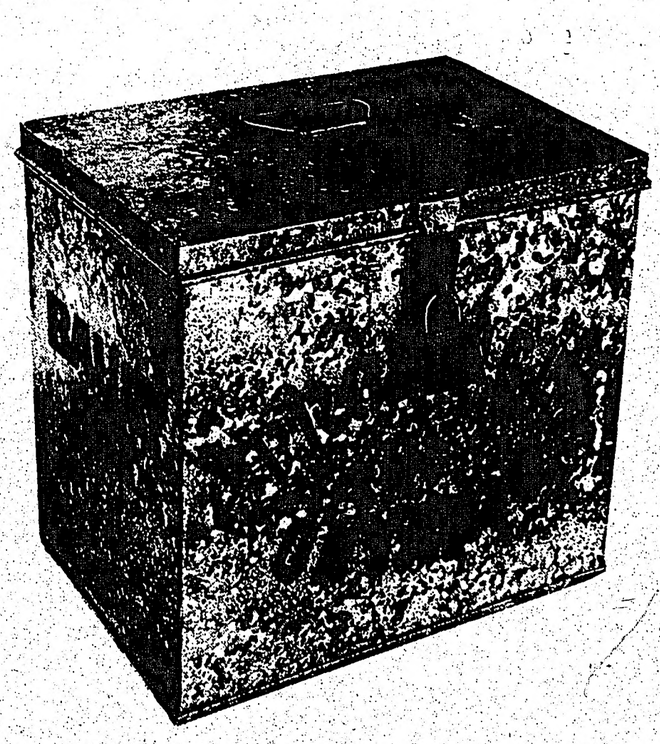

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Living

THE JEWISH COMMUNITY IN CANADA IN THE MIDST OF FREEDOM

STUART E. ROSENBERG

In Canada, Jews have come a long way, and more specifically, in a very, very short time: since World War II. But will material achievements diminish their cultural and spiritual possibilities? Will success spoil them?

Can Jews and Judaism flourish in the midst of Canadian freedom? Will Canada, in the throes of its own travails, remain a happy home for its diverse communities? Can the soaring spirits of free and creative men find a hospitable haven here?

THE ZIONIST MOVEMENT

THE love for the homeland in Zion has been central to Jewish religious and national thought. After the destruction of the First Temple in 586 B.C.E., Jews were exiled to Babylonia where "they wept but remembered Zion." The Jews returned, only to be dispersed again after the Roman destruction of the Second Temple in 70 C.E. Yet in two millennia of exile, the Jewish people never gave up on their Promised Land. The words of the prophet Ezekiel remained alive in their hearts and minds: "And speak unto them, thus hath said the Lord Eternal, behold, I will take the children of Israel from among the nations whither they are gone, and I will gather them from every side and bring them unto their own land." (Ezekiel 37:21)

Between 70 C.E. and the 1900's, the Jew wandered across Europe, Asia, the Orient, and to both North and South America. "Next Year in Jerusalem" became the rallying call for Jews everywhere. But until the late Nineteenth Century, the idea of Jews resettling Palestine seemed Utopian indeed. Not only was the Jew denied his ancestral land, but he was denied residence in European countries too. For four centuries there were no Jews in England. The Inquisition ran them out of Spain or converted them. And, important for both North and South America, Czar Alexander III of Russia, from 1881 on, launched a series of pogroms which accelerated across Europe and resulted in the widespread immigration of Jews to Canada and the United States. But in the back of the minds of the oppressed peoples, who were tasting some of the pleasures of liberalism in Eastern and Western European countries, nationalistic dreams took on an immediacy.

Hovevei Zion and Bundists

Since the early 1860's, nationalists had rallied under the flag of a movement they called Hovevei Zion, the Lovers of Zion. This offered an outlet for the romantic expression of their longings for a national cultural reformation. It did not, however, clothe itself in a program for political action. But when the wild pogroms of the 1880's were unleashed upon Russian Jewry, the Lovers of Zion realized that their "romance" had now to be translated into concrete and realizable goals.

Political Zionism based itself four-square on the modern concept of nationality. Since Jews formed a separate nationality (at least in Eastern Europe), they had the right to political normalcy, and they could achieve normalcy only if they would have a state of their own. But while Zionism borrowed its political theories from the modern world, its attachments to Palestine as a national homeland stemmed from deep sources, which flowed out of the religious teachings and traditions of Judaism. Theodor Herzl's Basle program, which launched the World Zionist Organization in 1897, stressed the international, legal aspects of the movement: "To establish for the Jewish people a publicly and legally assured home in Palestine." But for most Jews, it was Judaism–the national religion of the Jewish people–which served as the cornerstone of Zionist efforts.

Zionism Takes Root in Canada

Beginning with 1905, many of the Jewish immigrants from Eastern Europe were socialist-oriented, personally committed to secular, revolutionary approaches to life in general, and Jewish life, in particular. Nevertheless, in Canada the Zionist movement was never seriously challenged, either by socialist secularism or by assimilation-minded religious reform. The largest number of Canadian Jews were both traditional in religious matters, and emphatically Zionist in their folk aspirations.

Ten years before Theodor Herzl published his book, *The Jewish State*, which marks the theoretical beginnings of the Zionist movement, a brilliant Jewish etymologist and lexicographer launched a Zionist Society in Montreal. Alexander Harkavy formed the Hovevei Zion (Lovers of Zion) in 1887, and drafted by-laws in Hebrew and English and decided to develop a library of Hebrew books. At the time, Harkavy was a Hebrew teacher at the Shaar Hashomayim school. He was assisted by Joseph Bernstein, a Hebrew journalist. However, the thirty members–about one per cent of the Jewish population of Canada–the pioneering predecessors of the Zionist Organization of Canada, found it necessary to disband for lack of community support.

The second attempt to form a Hovevei Zion Society was undertaken in Montreal five years later. Some fifty members were enrolled, and the following year one of their representatives was sent to Palestine to investigate the possibilities of settling there. Returning to Montreal, the traveller reported that settling in Palestine offered grave difficulties, yet he encouraged the practical program of land purchase. The next year, 1893, three thousand dollars was sent to the Zionist office in Paris, as the first installment towards the purchase of land in Metulla in the Upper Galilee. The following year, an additional two thousand dollars was contributed, and the members of the Zionist Society encouragingly looked ahead. Some few families were preparing to move to Palestine to farm the thousand acres of land already purchased. Two families actually left Montreal for the Galilee in 1895, but they were met with hostility and harassment at the hands of neighbouring Arabs. The crumbling Ottoman Empire refused to protect the pioneers, and within a year all returned to Canada. Indeed, their unhappy experiences led to the disbanding of Canada's second Zionist group.

Clarence de Sola, brother of Meldola de Sola, served as the first national head of the Zionist movement in Canada, and remained in office until 1919.

Dr. Theodor Herzl, Viennese Jew, founder of modern political Zionism, inspired Jews everywhere with the hope for national liberation on their ancestral soil–the "old-new land" of Palestine.

The Reverend Meldola de Sola, son of Abraham de Sola, minister of Montreal's Spanish Portuguese Congregation and the first Canadian-born rabbi. A staunch Zionist, as early as 1908 he had publicly declared: "Palestine is my fatherland, England my motherland, is a perfect definition of our position as British Jews."

By special permission of the author, the CJN is reprinting excerpts from The Jewish Community in Canada by Stuart Rosenberg. This is the second of two volumes detailing the history of Canada's Jews.

Future excerpts will deal with the Canadian Jewish Congress, the Americanization of Canadian Judaism and intermarriage.

International events during this period served to increase Jewish concern for the establishment of a Jewish state. The famous trial in Paris of Captain Alfred Dreyfus, with its accompanying waves of anti-Semitic feeling, shocked the thousands of marginal Jews in Central and Western Europe who were already assimilating non-Jewish styles–among them a dashing and established Viennese writer, Theodor Herzl. In 1896, he took pen in hand to publicize his belief that the only real and lasting solution to the "Jewish Problem" lay in the securing of international agreements which would guarantee the political rights of the Jewish people to a homeland. At his call, the first World Zionist Congress was held in Basle the following year, and this gave Jews throughout the world the shared opportunity to seek, jointly and publicly, to reshape their own destiny as a people.

Even in Canada, where the Jews were rapidly adjusting to the exhilarating freedoms of their new country, a Zionist mass-meeting was convened on January 23, 1898. Montreal was experiencing a terrible snowstorm and a cold streak that froze both gas and water pipes. Yet hundreds of Jews filled the B'nai Jacob Synagogue of Montreal to overflowing, as they listened eagerly to the speakers, among whom were Rabbi Aaron Ashinsky and Rabbi Meldola de Sola, son of Reverend Abraham de Sola, of Montreal's Spanish-Portuguese Synagogue. Ashinsky spoke at great length of the persecution of Jews throughout their long history, and claimed Zionism to be the only satisfactory answer that would restore dignity to the Jews and end their sufferings. Rabbi de Sola and others followed his eloquent address, attacking assimilationists and insisting that it was possible for Jews to be loyal citizens of their native land and ardent Zionists at the same time.[1] This would be repeated many times over the years by Rabbi de Sola and other highly acculturated Canadian Jewish leaders like him.

The next month a Provisional Committee was formed to draft a constitution and by-laws, and on March 13, 1898, the first general meeting of the Agudath Zion (Zionist Society) of Montreal was held. The membership was over two hundred, and it elected as president Dr. David A. Hart, born in Three Rivers in 1844, a direct descendant of Aaron Hart. Clarence I. de Sola, brother of Meldola and son of Abraham, was elected as corresponding secretary. Later he would become the president of the Zionist Federation of Canada and a leading spirit in Canadian Zionist activities. The constitution was based upon the program that had been adopted the year before at Basle by Theodor Herzl and his colleagues. The Canadian constitution also called for Jews to acquire land legally in Palestine, to promote settlements, to create a central Jewish community in Canada, to heighten the consciousness of Jewish sentiment, and to obtain the sanction of governments to the carrying out of the objects of Zionism.

Zionism Spreads

Within a year of the formation of the Zionist Society, Zionist Societies sprang up in Toronto, Winnipeg, Hamilton, and Ottawa. The chapter in the capital city was founded by Moses Bilsky, members of whose family would later personify Zionism in Canada. In 1899, the Federation of Zionist Societies was created, with Clarence I. de Sola as its first president.

The early years were far from easy. The majority of Jews in Canada in the first decade of the Twentieth Century were recent immigrants–poor, unschooled in English, and often lost and confused. By sheer chance, many of them had arrived in Canada rather than Palestine; but they were in Canada now, and their concern was to become self-supporting and secure citizens in their adopted land. Those that could donate to Zionist funds were unaware of the tremendous costs and heroic efforts necessary to reclaim a land that had been laid waste as a result of two thousand years of continuing conquests. Most gave nickels and dimes; contributions of fifty and even twenty-five cents were considered respectable enough to be noted in the Jewish papers of the day.

In the early years of the new century, only a few dozen five-dollar shares of the Jewish Colonial Trust were sold in Canada. This was the fund that Theodor Herzl had hoped would exceed a hundred thousand dollars in order to pay the costs of settling millions of Jews in the Holy Land. The contributions of Canada did not surpass $1,000 in a single year until 1906, two years after Herzl's death.

Yet progress was made. Clarence de Sola was sent to the Fourth International Zionist Congress in London in 1900 and chaired the First Canadian Zionist Convention in Montreal. The following year, a Young Ladies' Progressive Zionist Society was set up, a precursor to today's vital Hadassah-W.I.Z.O. (Women's International Zionist Organization). In the same year, Sir Wilfrid Laurier declared his sorrow over the pogroms in Russia and hoped for the success of Zionist aspirations. Public support was forthcoming, but slowly.

By the Tenth Canadian Zionist Convention in 1909, thirty-seven branches from across Canada were represented. In the following year, the Federation proudly noted that Canada ranked seventh of all Federations in the world in its generosity of donations–then up to $4,610. President de Sola proposed that a fund of $10,000 be raised within two years to purchase an area of land in Palestine.[3] The delegates expressed doubt that such a huge amount could be achieved, yet by 1912, de Sola announced that their goal had been met. One of those most responsible for this achievement was Abraham A. Levin, who had been an active Zionist leader in Montreal from the earliest days, and later served as president of the JIAS of Canada. The President of the World Zionist Federation praised the Canadian Federation for achieving the highest *per-capita* contributions in the world. The amount that year was almost $12,000. Many federations about the world began to emulate the Land Plan of the Canadian Zionists. Canadian Zionism began attracting international attention. In the midst of the Great War, in November, 1915, the illustrious European Zionist leader, Dr. Shmarya Levin spoke before Canadian Jews, and was followed by none other than Louis Dembitz Brandeis, the brilliant American labour lawyer who was to become the first Jew on the United States Supreme Court and a leader of American Zionism.

World War I was a severe blow to Zionist activity everywhere. Jews throughout Europe and Asia were victims of anti-Semitic discrimination and attack in spite of the fact that tens of thousands fought on both sides. One can imagine the sense of excitement and exhilaration felt by those Canadian Zionists who were invited to a special meeting called by President de Sola on June 3, 1917. Arthur J. Balfour, the Foreign Secretary of the Conservative Government of Great Britain, called de Sola to a conference in Ottawa. The meeting lasted for over two hours and was confidential; but de Sola could not help but confide to his listeners that Balfour had expressed "deep sympathy with the Zionist ideal."

Entertainment

Disturbing Jewish image in London play

by Jeniva Berger
Special to The Canadian Jewish News

LONDON

London theater is not exactly rampant with plays about Jewish subjects, but interestingly the current few which have recently played both the prestigious West End and theater clubs outside the city have either been North American in tone or authorship. Where are the British playwrights like Bernard Kops and Arnold Wesker who wrote about the 20th century Jewish working class, and were part of the "new wave" which swept into the English theater during the late 50's?

Fiddler on the Roof, which has just finished a whopping 4 1/2 year run at Her Majesty's Theatre was based on a Sholom Aleichem story, but American composers Sheldon Harnick and Jerry Bock gave Aleichem's simple Russian Jews a Broadway bounce and the lucrative vibrations have been felt ever since.

Lack of time prevented me from viewing this **Fiddler** or, unfortunately, from catching the newly opened Clifford Odets revival **Awake and Sing.** Odets, one of the talented dramatists who co-founded the experimental Performing Group Theatre in New York in the '30's told a warm and humane story in his play about a Jewish family in America struggling to keep their dignity during the depression years. This new production has been well received by audiences and critics and is being shown at the attractive Hampstead Theatre Club, which is also featuring as its nightly late offering, the Winnipeg born comedienne, Libby Morris. I did manage to catch Libby's hour long aperitif, a one-woman show called **Women's Libby**, which incorporates patter with a spate of delightfully performed musical numbers. Libby, by the way, is the sister of Toronto actor Paul Kligman and although she has made her home in London for some years now, still retains a decided Canadian veneer. The only time that I was aware of the trans-continental gap was when Libby talked about Winnipeg and "those temperatures which range from 60 below to 110 above" leaving her British audience decidedly blank.

Larry Gelbart's play **Jump!** however, draws a different kind of blank. Concluding its less than successful run at the West End's beautiful Queen's Theatre, Gelbart's grey comedy is about a horrendous Brooklyn Jewish family and their vituperous relationships with one another.

I am still wondering if Gelbart wrote his shopworn attack on the Jewish bourgeosie with any other purpose than to provide familiar ground on which to offer a gaggle of one-line jokes. Gelbart co-authored **A Funny Thing Happened on the Way to the Forum.** The whole effort came across as embarassing in its cliche-ridden humor.

Most of the first act revolved around the father, Herbert, trying unsuccessfully to make love to his neurotic jewelry-laden wife, Magda, while their son, Albert, totters precariously on a ledge outside their apartment contemplating suicide. With all the subtlety of a Disney cartoon, Gelbart shares the reasons with us; Mother is preoccupied with her headaches and mollifying her cantankerous black maid, Ice Cream; Father is going bald, a situation aggravated by mounting bills, his lack of ptency, and his wife's frigidity; older son Harold is a drug queen; and Albert's over-sexed girl friend thinks she's pregnant.

In the midst of all this, enters a Rabbi dressed as a Roman Catholic priest and proceeds to give a lecture on the assimilation of the North American Jew. Naturally, he is there to help Albert-on-the-ledge, (suicides are his speciality) providing Herbert will give him a healthy contribution to the synagogue. Act Two, has the Rabbi returning, unexplicably, to marry non-pregnant girl friend and Albert, who has, after all, been saved from suicide, but caught in marriage, which is obviously the fate of every vulnerable Jewish boy. By this time, Herbert has decided that he's had enough ("What's it all for?" he says, looked at his six TV sets and three telephones) and takes his son's place on the ledge. When he accidentally falls, no one notices, and the play ends in a confused manner with everyone gathered onstage for the fastest wedding on record.

What disturbs me most about Gelbart's play is not its burlesque of the materialistic American Jew, but that in its lust for an appreciative audience, the bawdy and tasteless humor exaggerates the cliches so indiscriminately that the play becomes neither good comedy nor worthwhile satire. Add the ethnic note to this and strange distortion take place.

As I stood in the lobby of the Queen's Theatre during intermission, there was a sort of uneasy and meaningless chatter that sometimes prevails when a play is listing in the wrong direction. Then, a young English girl across from me turned to her companion and said a little unsurely, "I think I've known some Jews like that."

Strange distortions indeed.

Soviet harrassment documented

Let My People Go
by Richard Cohen
Popular Library **286 pp.**

by Arnold Ages

The impending visit of a Russian premier to this country makes the reading of this slim paperback almost obligatory.

As an anthology of articles, speeches and personal testimonies, it is probably the best document available today on the plight of Soviet Jewry.

There is no lack of material on this problem but up to this point, most of the documentation has been on a highly academic level. Cohen's book is designed for the layman and contains short incisive pieces which go to the heart of the matter.

Represented here are segments from Elie Wiesel's classic, **The Jews of Silence**, transcripts from the infamous Leningrad trials, addresses from the Brussels Conference and excerpts from Russian-Jewish underground papers.

Ishkod (Exodus), an example of the latter, first appeared in April, 1970. This extraordinary issue contained over 50 letters written by Russian Jews requesting permission to emigrate from the Soviet Union.

That is the main theme common to all the letters. A secondary theme is the desire expressed by the writers to be reunited with members of their family in Israel.

The harassment which follows requests from the OVIR (visa office) is discussed fully in **Ishkod.** Jews who make it known that they wish to leave the Soviet Union are usually fired and deprived of all means of sustenance. Even when they are successful in obtaining the coveted visa document they are often subjected to intolerable pressures. Bureaucratic cruelties can force them to sleep in the streets while awaiting transportation out of Russia.

In the minds of both judge and prosecutor "anti-Soviet activity" may include listening to Israeli short-wave broadcasts, studying the Hebrew language or reading Hebrew books.

Defense attorneys are notoriously reluctant to handle the case of Jews accused of undermining the state. At best they will plead for clemency on the basis of extenuating circumstances. At worst they parrot the prosecution's trumped-up charges.

Despite the odds many of these Jewish defendants are exhibiting unheard of boldness in Russian courts. Edward Kiznetzov, a defendant in the Leningrad trials denied the charges against him categorically, declared that he wished Russia no harm and that his only wish was to emigrate to Israel.

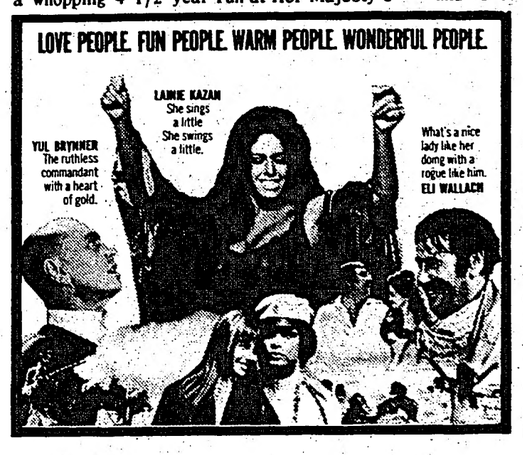
It was the injustice of these trials that brought the attention of public opinion to the plight of the hapless Russian Jews. It also spurred world Jewry to convene the Brussels conference.

The main documents flowing out of these historic meetings are described in this volume. Shumuel Ettinger's paper on the relationship between Jews and Russians before and after the Revolution is an important contribution.

Much of this book is taken up with the trials of those who have failed in attempts to obtain exit papers and who have been subsequently arrested and charged.

Jewish observers at some of the courtroom sessions have helped piece together the travesties of justice that pass for trials in the Soviet Union.

The pattern is disturbingly the same in the half dozen trials that have already taken place. The prosecutor, be he Rudenko or some other inquisitor, charges the Jewish defendant with anti-Soviet activities.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Classified Ads

Moroccan Jews in Montreal

(cont'd from page 1)

dren walked out with pencils, paper, books and anything else that was movable. The teacher learned that the children had none of those articles in their own homes. The parents could not afford to give the children as little as a nickel for a pencil, according to the report.

The impact of the transition on family roles also often has been severe. In Morocco, the Jewish family was of the extended type - three or more generations living harmoniously together. But it was often impossible for the extended family to leave Morocco as a unit. "Nuclear" family units - parents and children - settled separately from other elements of the extended family. Family roles also underwent severe changes. In Morocco, the father was the authority figure and the mother was confined to the house. Guidance and respect were required and expected from children, and parents made all the decisions for the children.

In the new world, Moroccan Jewish women had to leave the home to work to help provide badly-needed income for the family. Since it was the child who adapted most readily to the new language and culture, the parent often had to rely on the child as the guide and interpreter. Inevitably rifts developed. Parents fought against giving up familiar customs and values. Children were under severe pressures from their new peer groups to accept such practices - unheard of in Morocco - as unchaperoned social activities.

Education for the children also proved to be a problem. There are no public schools in Quebec, schools being under Protestant and Catholic sponsorship, though supported by general taxation. For purposes of education, Jews are considered Protestants. While there are in Montreal three Protestant grade schools and one high school where instruction is in French, the Protestant school system is primarily an English language system. Availability of non-Catholic French-language schooling being limited, Moroccan Jewish parents found it simpler to send their children to English-language Christian schools but this has also procuded headaches.

The Moroccan child, for lack of familiarity with English, sometimes could not enter a class of his own age group or would have to repeat grades, both of which were often traumatic experiences. When English becomes the language of the Moroccan Jewish child's peer group while French remains the language of parental authority at home, painful generation gaps occur, the students found.

The McGill sociology students noted that there are Jewish day schools in Montreal organized by parents who oppose Christian-sponsored school attendance for their children. But these are not the answer for Moroccan children for three reasons: the language of instructions is English, the tuition is costly and the Jewish framework is Ashkenazi. The Jewish afternoon schools are available for religious education to the Moroccan children, as they are for the Ashkenazi children attending the Christian-sponsored "public" schools but, say the researchers, those schools are generally of poor quality.

All in all, the barriers to a Jewish education for Moroccan Jewish children is a source of misery for the parents. They migrated to Canada to preserve Judaism for themselves and their children and find they must - except for a few families - send them to Christian-sponsored schools. They also migrated to preserve their French language only to find that in Montreal most of the schools with French instruction are Catholic-sponsored.

Another problem is that of worship facilities. In Morocco, synagogues are small, open to all Jews, without membership fees and strictly for worship and study. The concept of a religious leader, separated from the congregants, does not exist in Moroccan synagogues, another area in which Ashkenazi practice leaves the Moroccan Jew feeling alienated.

The Moroccan Jews have problems with the English-speaking Jewish community but it remains true that both groups feel themselves to be part of the global Jewish community. It is unlikely that the Moroccan Jews will ever find themselves in a situation requiring them to choose between being French and being Jews. But if they ever do, says Leon Uaknine, director of adult programs in the Montreal Neighborhood House, a community center serving Moroccan Jews, they "would definitely choose to be Jews."

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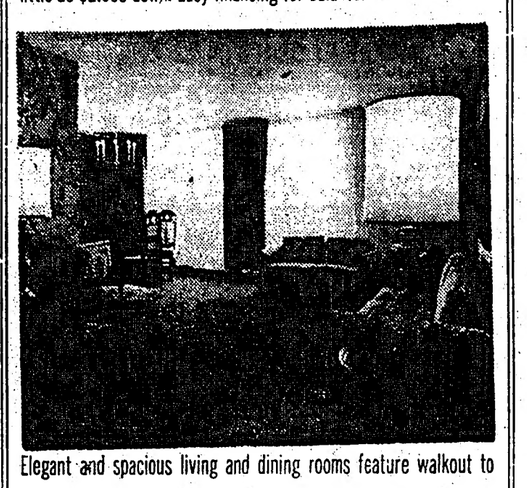

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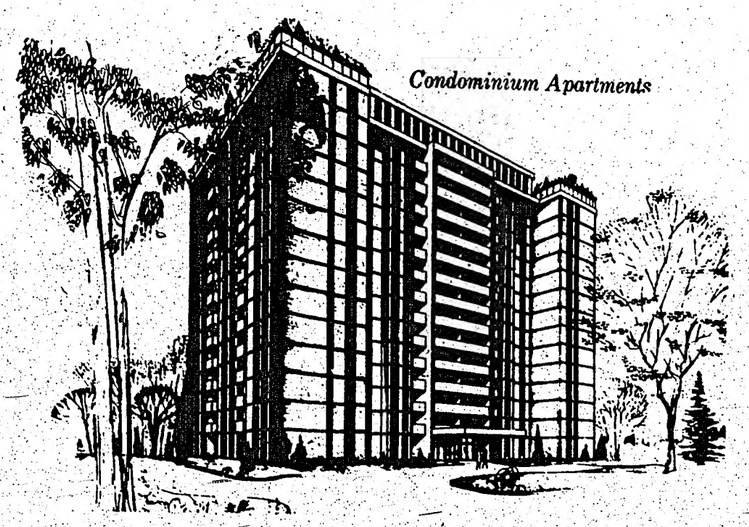

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'Congress is not a potent force in the community today'

Let nobody be misled about what Congress is and is not today. Many of us look at Congress with fond, warm feelings of those halcyon days when we lived in a much simpler society. Issues were clear - fight anti-Semitism, save the remnants of European Jewry.

But bit by bit - program by program - Congress has opted out of its involvement in direct Jewish communal affairs. Apart from its activities in the Joint Community Relations Committee - now under some attack from B'nai B'rith - sponsoring a Book Month here, a Music Month there, a kashrut program, a Warsaw Ghetto annual memorial, a "foreign office" (challenged now by the FZOC, as well as B'nai B'rith) what else does Congress do? When, for instance, the budget of the Central Region was cut by the National Budget Committee so that the Calendar of Cultural Events might not be published, there was a tremendous cry that there was really nothing tangible left for the Education and Cultural Committee to do. Congress could not even hold together the National Canada-Israel Committee because the "partners" were not prepared to recognize the leadership of Congress.

Congress is not the potent force in the community today. It is not the embodiment of a united cohesive national Jewish community as those outside Canada think it is. And wishing it were so will not make it so. Something has to be done about it.

For Congress to have true primacy in the community, it has to have the means of operating down at the grass roots of the community. It has to be involved, directly, in such things as formal Jewish education, programs for the aged, the urgent health and welfare needs of its constituents, broad community planning on a long-range basis, and, yes, even that operation which seems to have a "dirty" connotation - the raising of funds and decisions on their expenditure. To downgrade this latter activity is to do injustice to the hundreds of members of the landsmanschaften, congregations and other organizations, as well as other individuals, who work so hard for UJA and still seem to be able to preserve their other attitudes as total Jews - of the mystique which some feel about participating in decisions in the allocation of funds. Making those decisions does not corrupt the intellects of the participatns. One can still be linked with the masses and have spiritual outlooks, while dealing with practical problems of marshalling communal funds to further intellectual and spiritual needs. It is done every day in universities, synagogues, and even sometimes in government.

And does "Youth" reject the Welfare Fund, yet hold Congress to its bosom - as suggested by Mr. Hayman? Those who oppose organization per se condemn both organizations. Those who wish to be part of the community and add their own attributes chafe at the delays and red tape in approving a budget. First it goes to Congress, then to Welfare Fund, then back again and then to a joint committee. They first laugh at, and then turn their backs on, grown men and women engaged in the power play of institutional primacy, before a campus program can be authorized. I think Mr. Hayman reads our youth wrongly. They are utterly and profoundly fed up with the existing communal set-up and would, I believe, welcome the emergence of one single body through which all activities can be channelled and all potential mobilized. And I do not believe that they would shy away so substantially from fund-raising.

Montreal's answer

In Montreal, the Allied Jewish Community Services (the equivalent of the Welfare Fund) have a simple solution to all of this. It recognizes, as does the Welfare Fund in Toronto (and as do others who stop to examine the problem) that the agency which is responsible for allocating funds is obliged, by the very nature of that mandate, to interpret the needs of the community, is obliged to establish priorities because we never have enough money to go around, and is obliged to stimulate agreed-upon social and educational programs.

The present proposal in Montreal is that the AJCS would carve out for itself virtually all educational and social activities in Montreal, relegating to Congress the role of governmental spokesman and defense organization. They believe that Congress has neither the staff nor the lay expertise in anything much more than those two functions - and they are probably right. Looking at the problem from an institutional standpoint and recognizing the needs of the Montreal Jewish Community only, they are also right in that attitude. They forget, however, the regional and national needs. They forget that Montreal, as large a Jewish community as it is, is only a part of Canadian Jewry.

If they continue on the present path, indeed, Congress will be eroded and nothing will be left.

Toronto's issues

In Toronto, I believe, that the leaders of the Welfare Fund have a sense of responsibility to more than the Toronto Jewish Community and to more than a mere institution. They recognize that the Welfare Fund, like any other organization, can only be useful if it serves the people.

I believe they are not about to subvert the larger issues by seeking to perpetuate a particular organization. If they felt otherwise, By-law 100 would have been in effect long ago and no attempt would have been made to join hands inside Congress.

The structure of the proposed Toronto Jewish Community Council of the Canadian Jewish Congress is clear. Its membership plan is simple. The democratic rules of election have been spelled out elsewhere. There may be other structures which appeal more to some people. But I defy anyone to demonstrate that the proposal is undemocratic.

But no contract is worth the paper it is written on without the good intent of the contracting parties - no constitution (however good) can guard against those who set out to thwart it.

The issue should be decided upon an examination of the facts and not upon the basis of the personalities who support it or oppose it. However, if the "Committee to Save Congress" has placed the emphasis not upon the facts, but upon the question of motives and personalities, then the issue in the community revolves around two points:

1. Does the community reject the goodwill and the spirit of cooperation on the part of the leaders of both organizations? Do these men suddenly change their morals, their outlooks, their intellects, when they move over from a Congress table to a Welfare Fund table, or vice versa?

2. Does the community accept the word of those who now call themselves the saviors of Congress over the word of those Congress leaders who have been elected to positions of trust in Toronto, in the region and nationally? If it does, then it must reject the proposal, but it must do much more. If the presently elected leaders propose to stand for elective office in Congress at the National Plenary Assembly in November and at the meetings which follow in the Region, they must be defeated, because it is apparent that their outlooks, their aims, do not coincide with those of their constituency.

This is the last of a three part series by Donald Carr on the proposed Canadian Jewish Congress merger with the United Jewish Welfare Fund. Donald Carr is president of the United Jewish Welfare Fund.

Nobody claims that the Toronto Jewish Community Council of the Canadian Jewish Congress will be the immediate panacea of all of Toronto's communal ills or all of the problems which beset Congress nationally. Nobody asserts that there will be no problems in working out ways and means of operating locally, regionally and nationally. Similarly, nobody takes the position that what has to be created is a monolithic super organization - a Big Brother watching over the Jewish community. There can be no monolith in today's Jewish life.

What is claimed as a need is a parliament of Jewry, capable of dealing with all the various problems of the community - something as close to a kehilla concept - as close as one can get in a voluntaristic North American society. What is further claimed is that such an organization is needed not only for the well-being of Toronto Jewry, but, as importantly, for the well-being of Congress nationally - thus for Canadian Jewry.

That role is claimed for the Toronto Jewish Community Council of the Canadian Jewish Congress.

It is now up to "The Committee to Save Canadian Jewish Congress" to step aside and permit this matter to be examined in the duly constituted bodies of Congress and the Welfare Fund. They are well represented there and their arguments and views will have as much prominence as those of the proposers. I am sure that no decisions on the matter will be made unless there is a substantial majority in favor - Congress has never operated on any other principle and with respect to such an important matter, would not change now.

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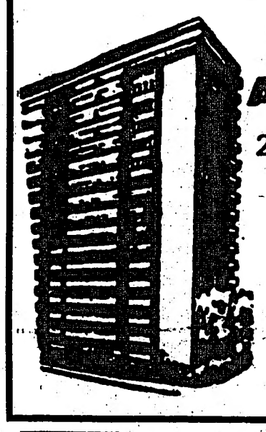

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eye on the world

on the wire

Tourism in Israel increases 34%

MONTREAL

Fifty-one thousand tourists arrived in Israel in September. This represents a continuous mass flow when compared to the 30,700 who arrived in the same month in 1970.

Total tourism in 1971 is expected to reach about 575,000 an increase of 34% over 1970.

The 500,000th tourist in 1971 is due to arrive in Israel this week, as El Al aircraft operate at almost maximum capacity.

TULKARM MAYOR PRAISES MILITARY AUTHORITIES

JERUSALEM

Sheikh Hanoun, the Mayor of the West Bank town of Tulkarm, told 160 academics and intellectuals from South America at the weekend that he was well pleased with the pace of development in his town since the 1967 Six Day War. He paid tribute to the fruitful relations which had been established between the municipality and the Military Government.

CABINET APPROVES APPOINTMENT OF NEW DRUSE MINISTER

JERUSALEM

The Cabinet has approved the appointment of Jaber Muadi, a Druse Knesset Member as Deputy Minister of Communications, on the proposal of Golda Meir, the prime minister.

HOOLIGANS ATTACK RIO HIGH SCHOOL

RIO DE JANEIRO

Doors, windows and some furniture were destroyed by five bearded young vandals who broke into the Bar-Ilan Jewish high school here. Two watchmen were beaten up and the vandals escaped. More than 600 pupils attend the school.

This is the third attack on Jewish institutions within a few months. In the first, the wall of the Jewish National Fund offices was slightly damaged by a bomb explosion.

In the second, the doors and windows of the Achdut Israel Synagogue of the Syrian Jewish community were destroyed by a bomb explosion. Police report no arrests as yet.

ZULU CHIEF ATTACKS ANTI-JEWISH DISCRIMINATION

JOHANNESBURG

Chief Gatsha Buthelezi, the head of the Zululand Territorial Authority, told a Zulu gathering before leaving for London at the weekend on a visit to Britain, that "the biggest problem the world has today is to rid itself of racialism.

"We have seen how racialism caused the death of millions of Jews. In South Africa, there are also moves by people whose names I will not mention to deprive the Jews of trading rights. When one looks at all the atrocities perpetuated by civilized people one can see what an evil thing racialism is."

JERICHO MISSILES MAY CARRY NUCLEAR WARHEADS SAYS NEW YORK TIMES

NEW YORK

The New York Times reported recently that Israel had begun to make a small number of missiles capable of sending warheads of between 1,000 and 1,500 lbs. more than 300 miles.

It said its information was based on the reports of well-placed American and other intelligence sources. It was believed that up to six missiles, called Jerichos, were being produced a month.

Although American experts were far from certain that Israel had nuclear warheads, the Times said, several analysts suggested that the Jericho was too expensive to use as a delivery system for conventional high-explosive warheads.

Israel had repeatedly promised not to be the first country to use nuclear weapons in the Middle East. But the Times said that analysts believed that Israel may have a number of nuclear weapon components that could be assembled quickly in a crisis for use on the Jericho as well as on jet fighter-bombers.

FRENCH RESISTANCE IN PROTEST "MARCH ON MUNICH"

MUNICH

Inquiries into the wartime activities of Klaus Barbie, the former Gestapo chief in the Lyon region of France, are to be reopened Manfred Ludolph, the chief Munich prosecutor announced here at the weekend.

He said this after receiving a written statement by French lawyer and former head of the Jewish Committee at Lyon, Raymond Geissmann, testifying that Barbie had declared in his presence, commenting on Nazi measures against the Jews: "Shot or deported - it makes no difference."

The statement was handed over here last week by Jean-Pierre Bloch, the president of the International League Against Anti-Semitism, who is a former French Minister, and Beate Klarsfeld, of Paris, also representing the League.

The prosecutor emphasized that investigations would, however, be resumed only with regard to Barbie's alleged complicity in the murder of French Jews by ordering their deportation.

Other aspects of the charges against him would still have to be reconsidered before a decision could be reached.

ISRAELI CRICKETERS MAY TOUR SOUTH AFRICA NEXT YEAR

TEL AVIV

South African Maccabi's cricket captian, Rodney Falkson, and vice captain Neil Rosendorff are hopeful that an Israeli cricket team, including settlers from India, will be able to tour South Africa next year.

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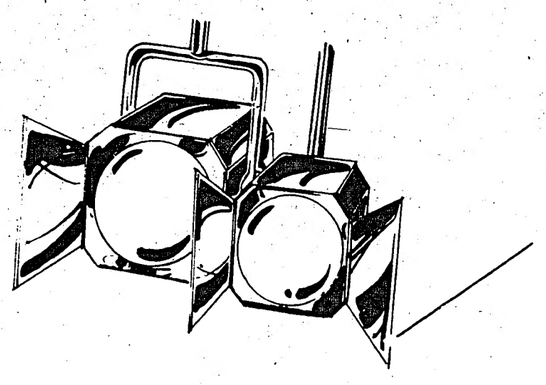

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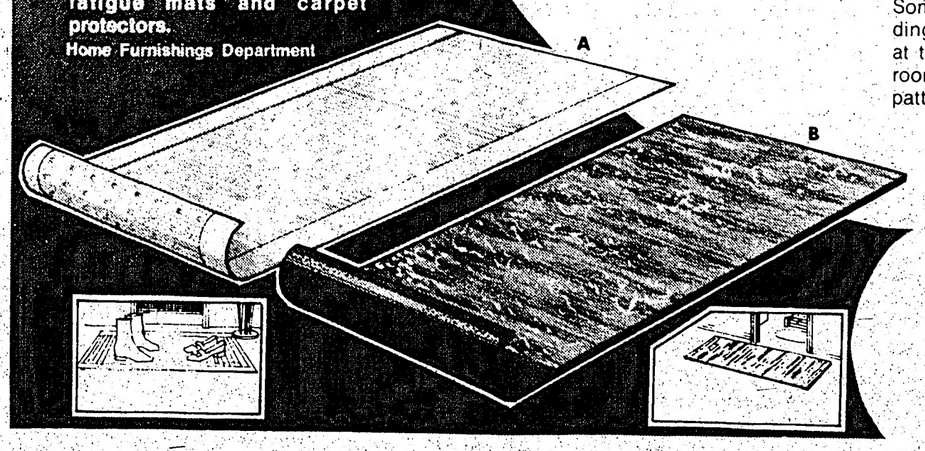

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